THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

NOVEMBER 1918

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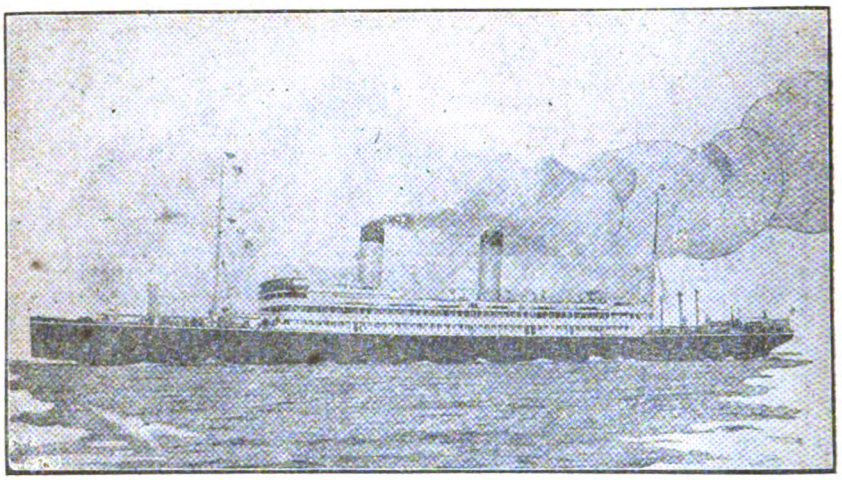

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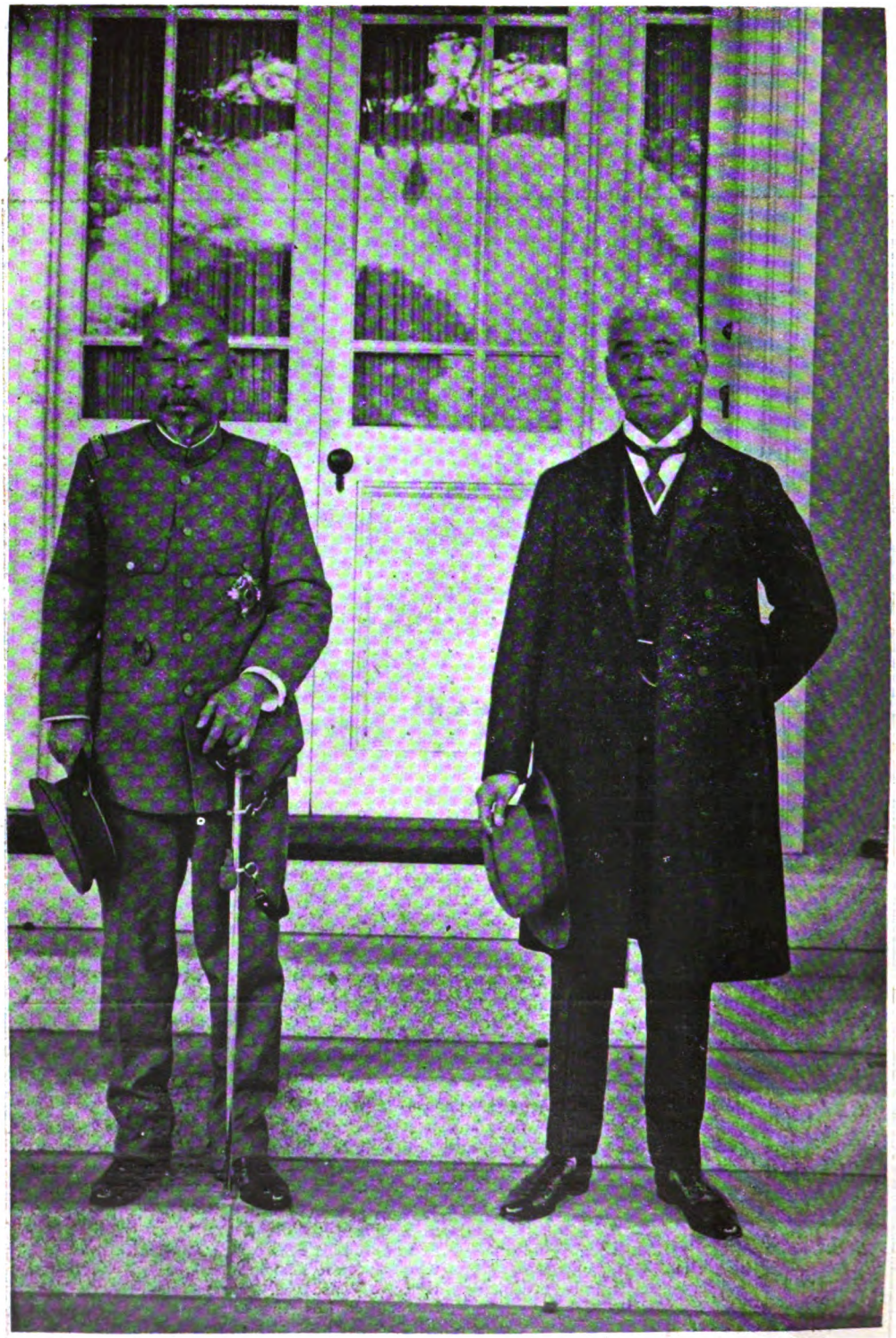

COUNT TERAUCHI MR. HARA

FORMER PREMIER AND THE NEW

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THE JAPAN MAGAZINE

VOLUME NINE NOVEMBER, 1918 NUMBER SIX

NEW IMPERIAL CABINET

By S. FUJII

IN the September number of the JAPAN MAGAZINE we stated that it was probable that in the near future the Terauchi ministry would give place to a Seiyukai cabinet, a prediction that has soon come true. Not only has a Seiyukai cabinet been formed in the short time that has elapsed since then, but most of the prospective ministers indicated in our article have been appointed. It may now be of some interest to inquire why the late cabinet was a failure in the public eye and why a Seiyukai ministry has been regarded as preferable by Japan.

Various causes have been posited as the reasons for the resignation of the Terauchi cabinet; but none of them have much force save the real one; which is simply this: the Terauchi cabinet was unable to secure the support of the Seiyukai in the approaching session of the Imperial Diet and resignation was the only way to avoid a humiliating discomfiture. Even from the beginning the Terauchi cabinet was unpopular. It was formed in spite of public opinion against it and its term of office was regarded as but temporary. It is very difficult for any cabinet not based on party alignment to exist long in Japan. Even the Terauchi cabinet, though claiming independence of party, depended for its continuance on the Seiyukai party. When the Terauchi government came into power the Seiyukai party was but slightly represented in the Diet, but at the general election its numbers largely increased until it practically controlled the vote in the House. A great party commanding the majority of the votes in the Diet could not be expected to go on indefinitely occupying an inferior position. It had won its place at the election and was desirous of coming into office. Thus it supported the cabinet in power for a certain time but no longer. The Terauchi cabinet had its day and the Seiyukai decided the limit of that day.

While the public was busy speculating on the probable outcome of the opposition urged against the late cabinet there was never any doubt among the leaders of the Seiyukai party as to what would take place. The result has been just and only what they planned. The Seiyukai could have done for the Terauchi cabinet last year had it been deemed advisable to do so. But it was thought better to test the cabinet in power than to turn it down with some relic of confidence left in its administration. When a cabinet is left to discredit itself the next cabinet has a better chance. It was well understood that if the Terauchi cabinet was given long enough rope it would hang itself. Consequently when a vote of impeachment was moved against the cabinet in the last session of the Imperial Diet the Seiyukai defeated it. When a man is on the way to ruin and proves incapable of reform it savors more of Bushido to let him be than to push him to his fate. So did the Seiyukai party to the late cabinet. All that the Seiyuki did in an active way was to get the promise of the premier to recommend a Seiyukai leader as his successor in case of the cabinet's resignation.

In the year that the Seiyukai gave the Terauchi cabinet to finish itself the cabinet committed some irredeemable errors. One of the gravest of these was in assisting north China against the southern faction and thus helping to prolong strife in that riot-ridden country, at the same time prejudicing Japanese relations with China. A further error was the determination of the cabinet to despatch a larger army to Siberia than the Allies advised. In this attitude the cabinet was opposed both to the Diplomatic Advisory Council and to public opinion, creating unjust suspicions against Japan's ambitions abroad. The government's financial policy allowed an immense inflation of paper currency, sending up the cost of living and a heavy

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NEW IMPERIAL CABINET

By Suzuki

In the September number of the Japan Magazine we stated that it was probable that in the near future the Terauchi ministry would give place to a Seiyukai cabinet, a prediction that has soon come true. Not only has a Seiyukai cabinet been formed in the short time that has elapsed since then, but most of the prominent ministers indicated in our article have been appointed. It may now be of some interest to inquire why the late cabinet was a failure in the public eye and why a Seiyukai ministry has been regarded as preferable by Japan.

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In the year that the Seiyukai gave the Terauchi cabinet to build itself the cabinet committed some irredeemable errors. One of the gravest of these was in assisting north China against the southern faction and thus helping to prolong strife in that ill-fated country, at the same time prejudicing Japanese relations with China. A further error was the determination of the cabinet to despatch a larger army to Siberia than the Allies advised. In this attitude the cabinet was opposed both to the Diplomatic Advisory Council and to public opinion, creating unjust suspicions against Japan's ambitions abroad. The government's financial policy followed an impetus to inflation of paper currency,

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appreciation of commodities. The entire financial situation was neglected and the price of rice allowed to soar till the hungry populace broke out in riots causing destruction of life and property. After such a situation was rife it became time for the Seiyukai to point out to the cabinet that the end had come. The cabinet took the hint and relinquished office.

Considering the whole circumstances Mr. T. Hara, the veteran statesman and leader of the Seiyukai party, was the only natural choice for the next premier. It was the desire of Prince Yamagata to have a coalition cabinet representing all political parties, as in England, the world-situation seeming to him to demand it; and so he suggested that Marquis Saionji should be asked to form a cabinet that would devote its attention to national interests independent of party lines. Accordingly the Marquis was asked by His Majesty the Emperor to organize a new ministry. But that wise and seasoned statesman knew the situation too well to venture interference and declined the Imperial honour, recommending Mr. Hara instead. The Elder Statesmen were then obliged to acquiesce and the Imperial command went forth to the leader of the Seiyukai party to form a new ministry. He received the Imperal summons on September 27th and two days afterwards Mr. Hara had his cabinet ready, and submitted the following names to His Majesty:

Premier	T. Hara	age 63
Minister of Finance	Baron Takahashi	„ 65
Home Affairs	T. Tokonami	„ 53
Foreign Affairs	Viscount Uchida	„ 54
Education	T. Nakahashi	„ 59
Agriculture & Commerce	T. Yamamoto	„ 66
Communications	U. Noda	„ 63
Navy	T. Kato	„ 58
Army	G. Tanaka	„ 56

It is evident that the new ministry is not a young man's government; but it is very noteworthy that none of the members of the cabinet are titled men save the ministers of Finance and Foreign Affairs, and all are civilians except the ministers of the army and navy. Moreover all are party men with the exception of the two last named, who are prohibited by virtue of their office from party alignment.

It is interesting to contrast the new cabinet with the Okuma cabinet which was mostly composed of Kenseikai men with strong leanings toward bureaucracy. The present cabinet may be regarded as the first really party cabinet in Japan, which certainly creates an interesting precedent in Japanese politics. Consequenly the Hara cabinet has met with a greater popular welcome than any within the memory of the present generation. It is a people's cabinet. To have a commoner as premier, and without even family prestige, is a quite an unprecedented thing, and regarded by some as a wholesome move in the direction of democracy. When it is remembered that nearly all the Tokyo dailies are Kenseikai organs the welcome accorded the Hara cabinet is still more remarkable.

As the Hara cabinet has declined to publish any platform or policy we cannot enter into any criticism of its intentions as to administrative policy. But members of the cabinet have asserted that the new ministry is determined to make itself a model for all succeeding party cabinets in Japan. Its first duty will be to solve the problems affecting the interests of the common people. It is said further that the cabinet is to bring about certain important reforms even at the risk of shortening its life. Among the more important of these questions are those affecting the cost of living and the inflation of currency.

A further question of interest will be the cabinet's Siberian policy. When it is remembered that Mr. Hara as a member of the Diplomatic Advisory Council opposed the despatch of Japanese troops to Russia, and that Viscount Uchida resigned as Ambassador to Russia for the same reason, some clue may had to the attitude of the new cabinet. How to settle the question of the management of the Chinese Eastern Railway with the Allies is another hard problem before the cabinet. The question of spending 20,000,000 *yen* on army reforms has also to be settled. If these questions are solved with due satisfaction to the public the life of the Hara cabinet will be long and its course smooth. Best of all the cabinet will then have the honour of participating in the approaching peace conference of the Allies.

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T. YAMAMOTO

T. TOKONAMI

U. NODA

VISCOUNT UCHIDA

LT-GEN'L TANAKA

BARON TAKAHASHI

T. NAKAHASHI

ADMIRAL KATO

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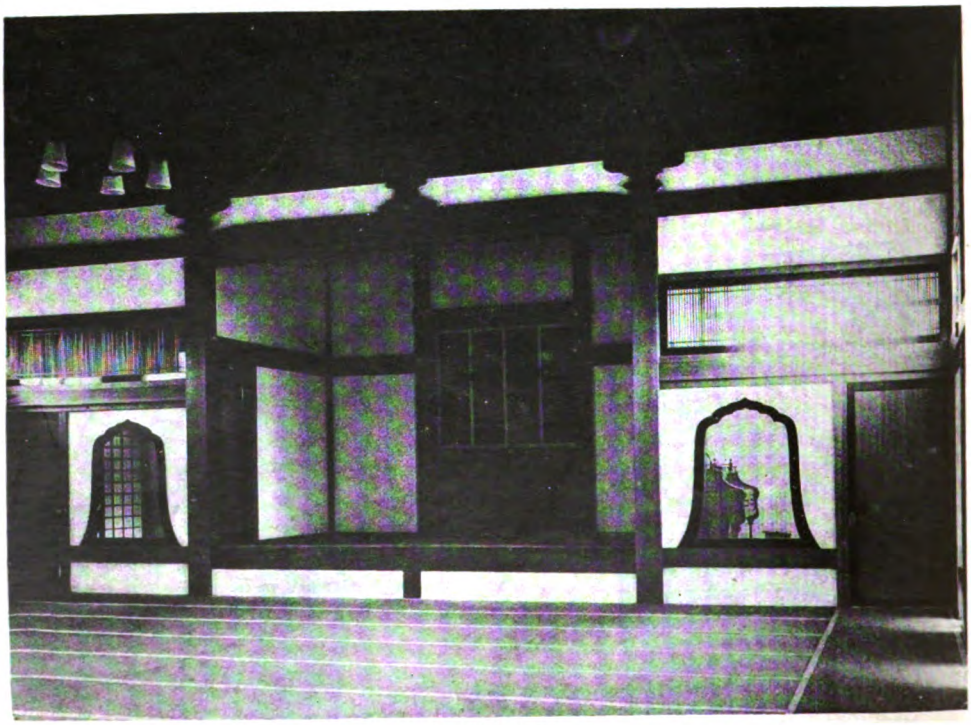
THE NEW IMPERIAL CABINET

MR. MATSUMURA'S "HOUSE OF PRAYER" IN TOKYO



INTERIOR

GOOD EXAMPLE OF JAPANSE ARCHITECTURE IN CHRISTIAN CHURCHES

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CHRISTIANITY IN JAPAN

By KAISEKI MATSUMURA

THE true state of Christianity in Japan is not well known to western people. Visitors to Japan as a rule take little or no interest in religion; and the few who do display some interest usually look at the surface only and pay no attention to the reverse side, while those taking a more earnest interest generally get their information from the missionaries who are regarded as bound to take a rosy view of the situation. It is hardly necessary to say that information so obtained is of little or no value. Such information might just as easily be obtained by mail and save the expense of a trip to Japan, were most of the investigators not more bound on pleasure than business.

I think I speak not only for myself but for quite a number of intelligent Christians when I say that a good way to obtain a view of the inner working of Christian propaganda in Japan is to interview some one who has gone through the missionary mill and now occupies an independent position and is ready to communicate his experience without fear or favour. Such a man is Mr. Hogi Oshikawa, not now engaged in Christian work but is a m mber of the Imperial Diet. Mr. Oshikawa became a Christian in 1872, and for many years was one of the most earnest of Christian propagandists. So aggressive was he in the preaching of his faith that he met with bitter persecution and two of his assistants were killed by the opponents of the new religion. Finally he selected as his field of operation the north-west section of the empire with headquarters at Sendai where he founded the Tohoku College for the training of Christian pastors, an institution that has come to rank with such noted Christian schools as the Doshisha in Kyoto. That such a man should withdraw from Christian work to enter the political arena is interesting, and demands some attention on the part of those who would know the inner working of Christian propaganda.

The writer of the present article can also give some interesting facts concerning the true condition of Christianity in Japan as well as some problems that demand consideration for the future. In my work of Christian propaganda in Japan I have also met with severe persecution, often carrying on my work at the risk of my life. That I am not now connected with Christian work under missionary auspices is also a matter of considerable interest to any who wish to know something of the present state of the Church in this country. Indeed it is safe to say that nearly eight out of every ten pastors graduating from a big Christian school like the Doshisha have abandoned their propaganda. Among the more prominent of those who have remained faithful to their first love are the Rev. D. Ebina, the Rev. T. Miyakawa, the Rev. H. Kozaki. But some of those who have left the work of

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CHRISTIANITY IN JAPAN

By Kaiseki Matsumura

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Christian propaganda are still more distinguished as men and scholars, such as Messrs. N. Ichihara, T. Yokoi, K. Ukita, K. Kurahara, T. Murai and I. Abé, all of whom at one time were among the most earnest of the Christian workers.

With such men as these very few of those desiring to find out the true state of Christianity in Japan ever consult. To obtain an accurate account of the history of Christian persecution and propaganda in the province of Bitchu I am bound to say there is no authority equal to my own experience, yet no one studying this question as ever appealed to me for information. If this is the way information is had regarding other fields the method must surely be discredited.

The main question then is why did such earnest workers as have been mentioned abandon connection with the Church? The usual way is to regard such persons as perverts to heresy or even some worse temptation. But any such inference would be as untrue as it is unjust. Perhaps the predominant reason why most of these men gave up Church work was because of increased knowledge of the state of Christianity in the west. All of these men were brilliant English scholars and became familiar with all the important works written on religion in the occident. They became aware that in western countries religious ideals had greatly changed even in the last thirty years. They came gradually to the conclusion that they could not teach all that the Church demanded that they should teach as necessary to the Christian faith. They had been taught to regard every part of the Bible as sacred truth, the very word of the Almighty. They came to see that in some cases this could not possibly be true. In some parts of the Bible there were obvious contradictions. Neither could they understand that the Virgin Birth was essential to Christianity. They learned that many Christians in the west do not believe in the Virgin Birth as necessary to Christian faith; yet they were obliged to teach it if they remained in the Church in Japan. They could not do so. The dosctrine of Atonement by blood they could not believe to be part of Christ's teaching; yet they had to preach it if they remained as workers in the Japanese Church. Another stumbling block was the doctrine that all unable to accept the Christian faith as preached by the missionaries will go to hell. The inference was that even Buddha and Confucious were in hell. This was too much to believe! These men were thus too honest to go on teaching what they did not believe and so they gave up their connection with Christian work.

It may be asked, however, why it is that such able and learned men as Messrs. M. Uyemura, K. Uchimura, T. Miyakawa and H. Kozaki have been able to remain in the Church. This is a question which should be left to these gentlemen themselves to answer. But it is very noticeable that these distinguished Christian leaders do not preach quite in the same strain they once did. They skilfully negotiate their way among the rocks of orthodoxy and prevent shipwreck. Each of these men has his own great Church and congregation which renders him semi-independent; and even if he does not always agree with the missionaries he is not likely to be hauled over the coals for his views. It is a fact that most of the great divines of England and America also have changed their views in the last thirty or

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forty years; they have changed them gradually but moderately, yet changed them nevertheless. Both in Japan and abroad the Christian preachers are abandoning the old methods of propaganda and are busily engaged in explaining the discrepancies found in the old forms of doctrine. But when the missionary has to assume an attitude of apology or explanation in place of aggressive propaganda the growth of Christianity and the Church will cease.

Some of the explanations given are rather curious and probably would not be accepted by the missionary boards that pay the missionaries, native or foreign. It is said now that while the Bible is not absolutely without mistake it is nevertheless the inspired word of God. Written by human beings the Book must needs partake of some human frailty; but this natural fact should not make it less authoritative as an exponent of spiritual truth and the word of God. It is further said by some Christians that even if it cannot be proved from Scripture or history that Jesus was divine yet he was certainly the greatest of men and therefore must command supreme respect. Even if the crucifiction cannot be proved to have any effect on human salvation yet the courage of Jesus that enabled Him to face such a death must count for something. If you cannot believe in Hell or Heaven as actual places you yet can make the best of the present world and work for God. Those missionaries who assumed or taught that Buddha and Confucius went to hell were not justified in so teaching since the Bible had said nothing about it. Other religions may not be absolutely false as once supposed, but they are as the moon company with the sun in respect of Christianity. Thus it will be seen that the present attitude of many Christian teachers is much changed from what it was; so much so indeed that if we had so taught when we were Christian workers thirty years ago we should have been at once excommunicated.

The fact is that while the Missionaries are engaged in teaching one view of religion the educated members of their congregations are reading illuminating books on the truth as so far known; and as these books do not agree with what is taught by the missionaries the Christian cause is dwindling. Many of the older believers are falling away from the Churches, and the number of converts is by no means increasing. The general attitude toward religion, even among Christians, is rather lukewarm. Our people are not satisfied with the missionary explanation of the difficulties raised in regard to orthodoxy. In the days when I was being subjected to persecution in the province of Bitchu there was usually a congregation of over a hundred or a hundred and fifty in my little church at Takahashi, but today not more than thirty will ever be found assembled there. Go to any Church in Tokyo and you will find the congregation not half what it was thirty years ago, with perhaps the exception of such echurchs as those ministered to by Dr. Ebina, Mr. Uyemura and Mr. Miyagawa, the latter being in Osaka. But even in these churches most of the people come to hear an interesting speaker rather than to learn more of Christianity.

Attempts have recently been made to carry on evangelistic campaigns in Japan to stir up the diminishing Church and to bring in new converts to repentance and faith. Such men as Mr. Kanamori and Mr. K. Kimura have excited much

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interest among many and large numbers have signified their readiness to become Christians at the evangelistic meetings held by these men. But of the total number who sign cards signifying their willingness to repent and come to Christ how many are sincere and really become Christians? Very few indeed! Repentance arising from temporary emotion is not lasting in nine cases out of ten. No sooner do such converts hear a different view than they are just as ready to follow it.

The breach between Japanese Christianity and the foreign missonaries is something that has been too much ignored in the past, but it must come more and more to the front as time goes on. The foreign missionary too steadily ignores or is ignorant of native habits of mind and the genius of our civilization and nationality. At first under the auspices of the foreign missionary the Japanese convert threw the charms obtained at the local temple into the river or into the fire; and they were asked not to bow before the altars of Shinto shrines or Buddhist temples, or even before the portrait of the Emperor. The attempt to change these old habits ingrained for long generations was a fatal mistake. The women who had shaved their eyebrows and dyed their teeth for hundreds of generations were required to abandon it by the missionaries. Closing up shops on Sunday was another innovation to which the nation could not get accustomed. Any attempt to substitute western for Japanese habits and customs was sure to work against the interests of the new faith. To be taught to look down on your own things and to admire things European and American was not relished by our patriotic-minded people. Because the method was apparently successful at first it was supposed to be the right way, but soon a reaction set in against the substitution of foreign for native manners and customs. Our people grew tired of being talked to as if they were barbarians. We were not so meek and submissive as the missionaries would have us. Some of the missionaries, too, were not all that they should have been or professed to be; and they created no small degree of criticism among the believers.

The contrast between profession and practice in some of the supposedly more innocent aspects of life also tended to weaken the influence and teaching of the foreign missionary. The books and papers which the educated Japanese read, supposed that the missionaries were leading lives of great selfdenial and sacrifice in the mission field of Japan, while all the while they were living in the best houses the country could afford, often better ones; for they built foreign houses after their own tastes, and their salaries were many times larger than those of their Japanese colleagues and of the people among whom they worked. To become a Christian missionary was regarded by any Japanese of ability as a great sacrifice, but to become a foreign missionary was no sacrifice to the foreigner, since most missionaries had a much better living than they could have had at home. The missionaries for the most part were not men who had abandoned important livings or prospects for the sake of teaching Christ to the Japanese. The early Japanese missionary of the Meiji era was usually a clever English scholar who could have commanded a government position with three times the salary he was getting in Church work; while the foreign missionary labouring

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with him was as a rule getting a larger salary than he could get an home. Japanese workers felt the position to be absurd. Many Japanese workers did go over to the more attractive government service and some of them have been promoted to high positions. When Mr. Ichihara was president of the Doshisha his salary was only 60 *yen* a month, while his classmates who had entered government service were drawing salaries of 100 *yen* a month; at the same time the foreign missionaries were drawing slaraies of from 200 to 400 *yen* a month. When Mr. Ichihara began to feel the unfairness of the contrast and resolved to go into government service he was offered the same salary as he could obtain elsewhere, but he rejected the too-late offer and withdrew from the college. All this sort of thing (and there was very much of it) had a bad effect on Christian propaganda in Japan. It certainly militated seriously against the growth of the Christian church. In China and Korea affairs were said to be still worse, as in those countries the believers were said to be as servants to the missionaries. This could not hope to be successfully carried out in Japan. But when Christian work in Japan is still more than half dependent on funds from abroad its prospects cannot be regarded as very hopeful.

From my point of view the present religious and sectarian divisions will have to disappear before religion can hope to find much progress in Japan. In the early days of religious propaganda in Japan it was only when Buddhism and Shinto began to harmonize that there was peace and progress. So it will be again. Just as the same sun and moon shone on Christ and Buddha and Confucius so the same religion must bind all together. At present we are persuading the people to look at the finger of Christ or Buddha or Confucious pointing to the sun instead of getting them to look directly at the sun themselves. Until all become accustomed to look at the same sun and source of light and life, there will be no harmony and no real religious progress What we want is a great leader who will accomplish this for us.

As for my own faith it has four vital principles: Worship of the God of Heaven and Earth; a strict cultivation of morality; earnest exertion for the good of others; belief in the immortality of the soul. All who believe in these four fundamentals are one. Such a religion may seem new to some minds, but is as old as God and involves all that Christ stands for. If the Church will confine its teaching to these truths it will grow and prosper. Such has been my own experience as a religious teacher and leader of a congregation. My present congregation has many true believers of these doctrines. Buddhism and Shinto, having little in themselves, are absolutely dependent on their teachers for life, and as their teachers are usually below those they would teach, we can hope for nothing from them. Confucianism is for the higher classes and has no message for the common majority. The only faith that can help Japan must be based on Christianity. But not the vague and temporizing Christianity now in vogue among the missionaries. Truth is truth; and Christianity must be preached as truth. What is not true is not of Christ. The Lord, He is God; and God is a person. God is Love, and we serve men by love. Christ said that the essence of religion was to worship God as Spirit and Truth and love one's neighbour as oneself. This is simple but it is vital. Neither western nor Japanese habits count for anything; but only this truth of the Gospel. Love does not reign today. The war shows that. Oppression is rife everywhere. The day may come when Japan will have to send missionaries to the West. True religion contains the truth of all religions! The West knows not the truth in Buddhism and Confucianism and Shintoism. Japan must add this to her Christianity and teach the West. The true religion will know neither East nor West, race nor clime. All are one in Christ.

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FEMALE EDUCATION
AFTER THE WAR

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FEMALE EDUCATION AND THE WAR

By Dr. G. YAMAWAKI
(MEMBER OF THE HOUSE OF PEERS)

THE great war going on in Europe is teaching Japan many important lessons, and vastly influencing our social conditions. In business circles defects hitherto unnoticed have suddenly become apparent and are demanding reform. The sudden cessation of imports of iron, steel, dyes and chemicals made us painfully aware of our dependence on other countries. We have set to work remedying these material defects but our efforts are still only in a measure successful. It is safe to say that in the realms of politics and economics we have learned least from the war. But the war has greatly enhanced our material prosperity, expanding our commerce and industry in an unprecedented manner and bringing into the country so much specie that our currency has increased and sent up prices beyond bounds. Thus while the wealthy have grown wealthier the poor have grown poorer, their wages not showing a corresponding increase with the rise in prices. This was the cause of the recent rice riots in Japan, and we have every indication of trouble brewing between capital and labour. But the social disaffection recently displayed has awakened the capitalist class and the national authorities to the need of carefully guarding the situation and finding proper measures of justice and relief.

The remedies resorted to by the government for social amelioration are quite inadequate, however; as, for example, buying up rice and selling it at lower rates to the poor. What the people of Japan need is not help but the chance to help themselve. The lower classes should have the right to work for a competence. The present method of relief only makes paupers. The national currency should be contracted in order to reduce the prices of life's necessities, and our spare capital should be invested in China and other foreign countries. What Japan's poor want is not charity but justice. The houses of the poor in our city tenement are worse than what our people stable their horses in. We should have agencies that supply common food at reasonable prices and establish employment bureaus that can find work for all that want it. Even in Germany the poor are looked after in this way better than in Japan.

The recent rice riots were started by women; for when poverty comes, the wife and mother is the first to feel the pinch; and this leads me to say that the education and training of women is one of the most important subject that can occupy the mind of the nation. It is a subject in which I have taken a life-long interest. In other countries female education has made phenomenal progress since the war. How has it been in Japan? In the past the education of Japanese women has been marked by serious errors. The greatness of Germany is largely due to the education given to the women of that country, encouraged in every way by the Kaiser and Empress. The same is true of England and France and all great countries. The war has put female education in Furope to the test, and the women have stood the test well. In railway work, husbandry, commerce, industry, and even as soldiers and munition workers the women of the west have eminently made good. The French women especially are models for the world. In almost every department of life the western woman has proved efficient in helping on the war. This must be ascribed to the efficiency of the education she receives.

The question now for us in Japan is whether our women could render similar service to the nation in a time of crisis. It seems to me that before this can be reasonably expected we must greatly

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improve our women both mentally and physically. No sane person can be optimistic about the future of Japan so long as woman's education is neglected or erroneously carried on, as at present. The question of child life comes in just here as an important factor in the situation; for Japanese babies show a much higher death rate than is the case in western countries. This is due largely to weakness of physique in the mothers as well as ignorance of the proper care of children. Although a Japanese girl enjoys some degree of physical activity during her school life, as soon as she marries she generally settles down to a life of sitting and sewing that weakens her physical constitution. She does not even go out to the market as all the food is brought to her door. The Japanese woman must acquire some of the physical habits of men if her body is to maintain good health.

First among reforms must be improvement of food. To do this our women must receive a scientific education and become fully acquainted with the principles of domestic economy. She should have the advantage of all knowledge and be allowed to make herself efficient for every kind of helpfulness, the same as the western woman. If we are to have healthy sons we must have healthy mothers. To have healthy mothers and good homes we must have well educated girls. The finished commodity will not be superior to the raw material of which it is made. The school may give a man facts but it is the home and the mother that make a man of him. Now that feudalism has given way to individualism in Japan, the man is the basis of society. Even the second and third sons may be called up for military service. But in the face of this change in our social system many Japanese households are still run on the feudal principle, the master of the house being a despot before whom all individualism in the rest of the household is crushed out of existence. This is fatal, especially to the education and development of woman. It is still for the most part a principle of our education that women must above all things be submissive and impersonal. Our women are obliged to become one with their husbands not so much by equality and similarity as by absorption into the man, so that no individuality is left. They have not the liberty of selecting their husbands; and even the text books they study at school tell them that in marriage the woman as an individual is not recognized. The only duty of a woman in Japan is to become an obedient wife and mother, always at her husband's beck and call.

Now all this is certainly contrary to nature and also against the good of woman and consequently against the interests of the home and country. As women are human beings they are capable of the same mental development as men and should receive the same education and treatment. The education of our women should not be based on the family system but on the scientific system of what is best for the individual. The women should be permitted to display and develop her natural talent just the same as the man. This responsibility rests on the men, since the men must open the way for woman to have her rights. The average Japanese man is afraid to take this step; he fears that the woman may become too much like himself and ultimately prove too much for him. The idea of a masculine woman is a horror to him. I hold that there is little or no danger of this, since the inherent difference between the sexes will always leave the Japanese woman womanly. No change can ever turn a woman into a man, as long as she marries and bears children. In England and America, where female education is most advanced, though some women are too masculine, it is clear that woman can never usurp the rights and position of man. The present opposition to the higher education of women that prevails among the men of Japan must be attributed chiefly to mere selfishness: they simply are afraid that women will become their masters.

The history of female education in western countries should prove eminently useful to Japanese educators at this time. We can see how the exponents of advanced education for women were opposed just the same in Europe as they

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now are in Japan. Towards the end of 19th century the self-consciousness of the modern woman became more and more pronounced, and she boldly rose and protested against the old order, until it is the ideal picture for her to be confined to the inner rights. She becomes a good wife and wise mother in the home. She wants to be a slave. "I'll work to keep that husband of mine happy in Japan will follow similar lines? Here we will learn the duty and fidelity of a perfect wife in Japan. In Japan we have to learn what is [illegible] in Japan we have to learn [illegible] as [illegible] that [illegible] [illegible] [illegible]

now are in Japan. Towards the end of 19th century the selfconsciousness of the western woman became more and more pronounced, and she insisted more and more on her right to full education, until now she is a fit partner for her husband, entitled to the same rights. She has proved herself a companion eminently useful to man. She cannot be treated as a slave. Shall we not hope that the history of female education in Japan will follow similar lines? But should we not learn the folly and futility of fighting against what is inevitable and right? In Japan we have too many persons who appear as gentlemen but whose faces are only masks. They may be wealthy or in high estate, but morally they are not true men. These cannot be expected to promote the freedom of woman either for education or to claim her rights. Our honest men should be careful not to be found among these slave masters on the woman question. It is a question whether the ideal family of Japan to-day may not be found more often among the lower class families than among the higher class families. Certainly the so-called lower classes exercise a much greater freedom in the selection of husbands and wives than is the case among the upper classes. When men and women work together for a living they know each other well and there is a greater spirit of equality and comradeship. In higher families the woman is often no more than an inmate of the house without any individuality of her own, and the relations between man and women are anything but ideal though the outside world knows nothing of it. It is only the proper education of women that can change this state of affairs.

Of course we have to take into account the social changes that are being effected by the industrial transformation of the country. In the old days our women used to work in the field or woods with their men, harvesting the rice, making the miso or soy or charcoal, but now all this is done by machinery and the work of the housewife is becoming more and simplified. The leisure resulting has to be used up in social functions of various kinds, but it should be devoted to some useful occupation for the benefit of the family or society. As a matter of fact the woman's time in Japan is not so used. Surrounded by numerous servants the wife sits all day contemplating her food or clothes, and completely neglecting the higher ideals of life. This is a great national loss. The death rate among our young women is much larger than in Europe and America. The results of our system are physically and mentally degenerating.

The causes are still clearer when we examine the effect of modern industry on female life in Japan. The girls that formerly toiled in the fields or in domestic service are now pressing into the factories of our industrial centers. More than 1,120,000 women are so employed in artisan occupations. Women form 70 per cent of our artisan population and over 90 per cent of those in weaving and spinning mills. Their lives under factory supervisors are usually unhappy and often attended by cruelty of treatment or condition. Most of them have long night hours, a thing prohibited in England. But a short time in factory occupation completely breaks down the health of the average girl. At least half of all the women taking up factory work in Japan are disabled by illhealth, most of them being sent to premature graves. Those that succeed in reaching home again bring with them fatal diseases. The death rate among female factory workers in Japan is three times that of ordinary women. More than 30 per cent of the factory girls are afflicted with consumption. There is a factory law but it is ineffective owing to want of proper enforcement.

How is all this fatal condition to be changed without a radical reform in our system of education for women? If we give our girls the proper knowledge they will be able to bring about the necessary reforms and protect themselves. Then they will not become the slaves of the captains of industry but will be prepared to resist their injustice as well as their immorality. Japan can never rest or be satisfied until her women receive as good an education as the women of Europe and America and prove equally efficient as helpers of the nation.

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UJIKAWA ELECTRIC COMPANY

By K. MIYAMOTO

THERE are few countries that have greater possibilities for the development of hydro-electric power than Japan. Its numerous mountains with their perrenial streams afford every facility for the utilization of water power. The captains of industry are gradually coming to realize the potentialities of the country in this respect and the progess of electric motive power is now very rapid.

One of the greatest water resources for this purpose is Lake Biwa in the province of Omi. This immense inland sea is over 50 miles long and about 18 miles wide with a depth of nearly 500 feet. The lofty hills around it not only afford magnificent scenery but bring to the lake numerous streams to keep up the water supply. Lake Biwa is the source of the water power used by the Ujikawa Electric Company, one of the great hydro-electric plants in Japan.

Interest in the production of electricity for lighting and motive power is now so keen in Japan that almost all the available sites for hyro-electric plants are being secured and exploited to their fullest possibilities. That the Ujikawa Company alone enjoys the water resources of Lake Biwa is sufficient proof of its future security. Before the Unjikaw Company secured the right to water supply from this great lake, there were three other companies in the race for the privilege. In 1901 under the auspices of Mr. Matsuhei Iwaya the Ujikawa Electric Company began promotion, being joined by Mr. Bunpei Takagi of the Ujikawa Water Power Company and some 98 shareholders. The Ujikawa is a river flowing out of Lake Biwa to unite with the Katsura river which hurries on to form the river Yodo, one of the great streams of southern Japan. As the three companies competing for water privileges from Lake Biwa were all of the same kind, the Government advised them to combine; and acting on this timely advice they formed the Ujikawa Electric Company.

The Company commenced operations with a capital of 12,000,000 *yen* which has since been increased to 25,000,000 *yen*, the charter having been obtained in 1909. The Company was formally organized in April, 1909, and held its first inaugural meeting in October of the same year under the presidency of Mr. Tokugoro Nakahashi, then president of the Osaka Shosen Kaisha and now Minister of Education in the new Imperial Cabinet. At that time the directors selected were Messrs. Michio Doi, Matsuhei Iwaya, Bunpei Takagi and Matazo Asami, Mr. Ichibei Tanaka and Baron Okura being made auditors.

The object of the Company was to supply electric power for all purposes and to engage in the manufacture of electrical supplies and appliances. By 1913 the working of the Company was well under way with great prospects of success. The force of water supply was 2,200 cubic feet per minute. The water is conducted from Lake Biwa to Ujimachi in Yamashiro by a canal where 48,600 horse power is developed for Osaka, Kyoto and neighbouring places. The water has a fall of 1 in 2,000 on the way for seven miles with a head of 204 feet. The water wheel used at the power station is 8,100 horse power and there six dynamos of 7,000 volts each, supply-

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One of the great water resources for this purpose is Lake Biwa in the province of Omi. This immense inland sea is over 50 miles long and about 13 miles wide with a depth of nearly 300 feet. The supply thus around it not only afford a possible storage but bring to the large purpose streams to keep up the water supply. Lake Biwa is the source of the water power used by the Ujikawa Electric Company, one of the companies which are planning in Japan.

Before the production of cheap power for light and motive power became so common in Japan that almost all the available sites for hydro-electric plants have been secured and exploited to the fullest possibilities. Until the Ujikawa Company secured the water rights of Lake Biwa it was not possible to develop any large power in the province of Omi. Before the Company was organized the right to use the water from this great lake there were only a few companies in the province of Omi, and these were under the management of the Ujikawa Electric Company. The Ujikawa is a river that runs out of Lake Biwa to the west

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ing 48,600 horse power, transformed to 55,000 volts for Osaka and 12,000 for Kyoto. The feed wires are all overhead, the distance to Osaka being 22 miles and to Kyoto 8 miles.

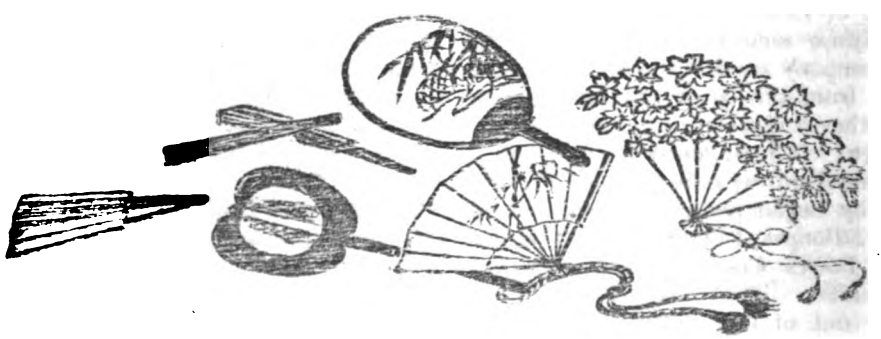
Next to Tokyo we may regard Osaka and Kyoto as two of the greatest industrial cities in Japan. Osaka is, of course, the Manchester of Japan and its commercial and industrial importance transcends that of all other cities in tne empire. Naturally the demand for electricity in connection with industry there is very great. The Ujikawa Company has a substation in Osaka which transforms the 55,000 volts sent to that city into 3 450 volts for the city suburbs and neighbourhood. Some 11,000 volts more are transformed at the Dotonbori and Ebiye subs'ations, and 3,500 volts more for the general public, with another transfer of 11,000 volts at Noye for the Osaka Electric Light Company. The Ujikawa Company also supplies the current used by the Kyoto Electric Light Company.

When the Company started operations in 1913 all that could be afforded to Kyoto was 3,000 kilowatts per day, and to Osaka only 3,074 horse power. By 1918 the power had increased to 49,104, the average monthly increase having been 930 horse power. The following table will indicate the rate of increase during the last two years :

	Horse Power	Increase over previous month
Oct. 1917	45,076.15	1,535.40
Nov. „	45,100 00	29.85
Dec. „	46,092.90	986.90
Jan. 1918	47,294.10	1,201 20
Feb. „	48,013.10	719.00
Mar. „	49,104.30	1,091.20

As to distribution of power in detail it may be said that the Company supplies 4,000 horse power to the Osaka Military Arsenal, 2,880 horse power to the Osaka Zinc Refinery, 1,350 h.p. to the Koya Electric Railway, 1,020 h.p. to the Oji Paper Mill, 1,100 h.p. to the Osaka Textile Company, to mention only the larger companies utilizing the company's current. In addition there are 65 other companies which use above 100 horse power each. The total horse power supplied to industrial companies is 27,857, while 2,000 kilowatts is supplied to the Osaka Electric railway during the day time, and 20,000 kilowatts to the Osaka Electric Light Company with 40,000 kilowatts to the Kyoto Electric Light Company- In Osaka the demand for electric power has increased so rapidly that the Company has been obliged to establish two substations with some 57 main lines of wire, the total milage of which at the end of March, 1918, was 1,065. or a little more, and the distance over 277 miles.

It will thus be seen that the Ujikawa Electric Company is one of the largest suppliers of current in Japan and has one of the most ideal plants in the world. With the growth of industry in Osaka the demand for electricity there is going to be still greater, so that the prospects of the Ujikawa Company are very bright indeed. The success of the company is due in great measure to the business ability of its president, Mr. Nakahashi, who, now that he has accepted the position of Minister of Education, has withdrawn connection with all commercial companies.



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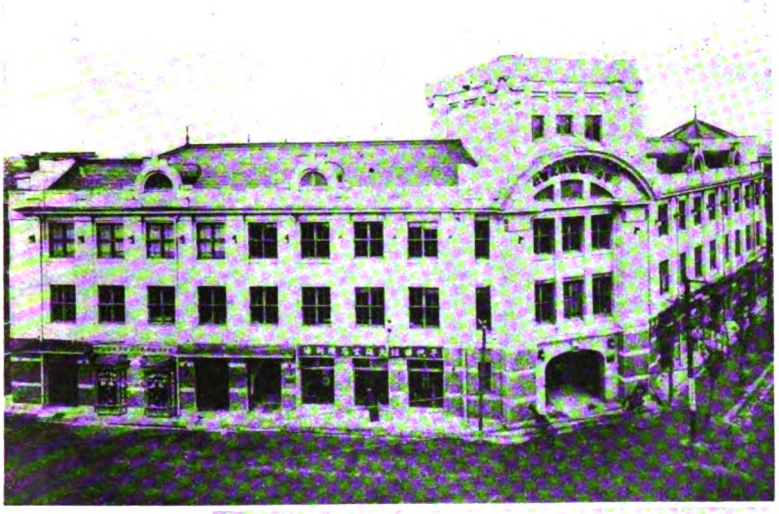

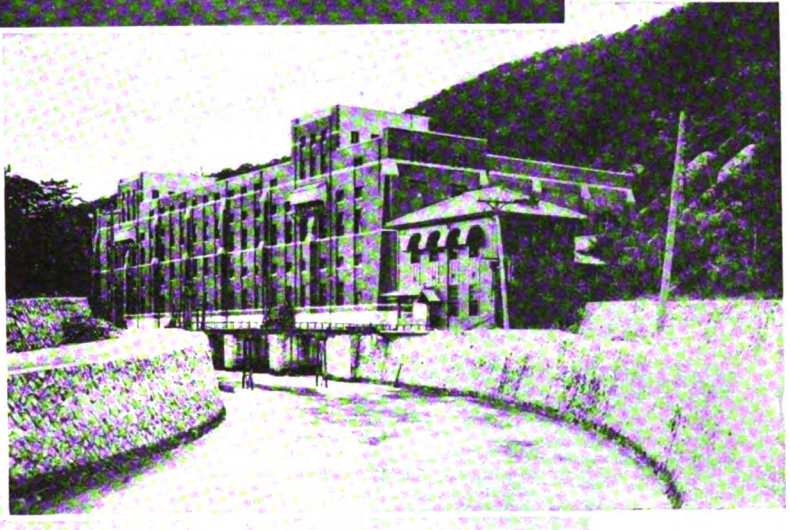

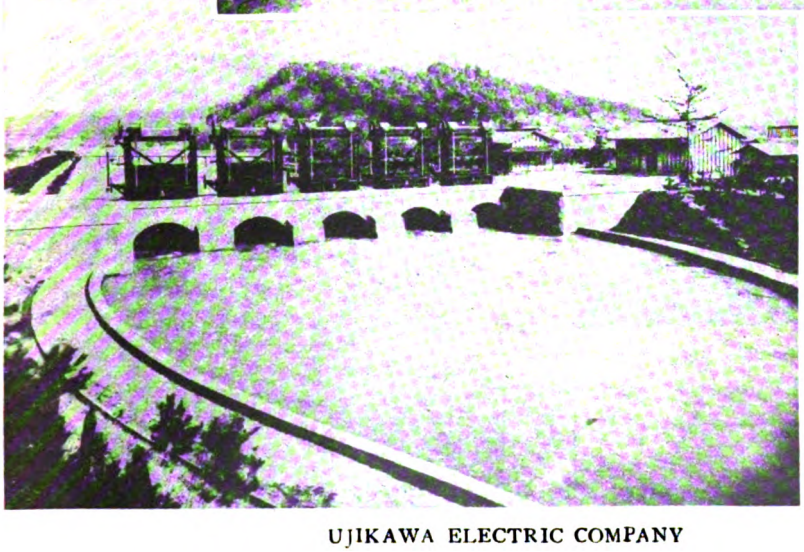

UJIKAWA ELECTRIC COMPANY

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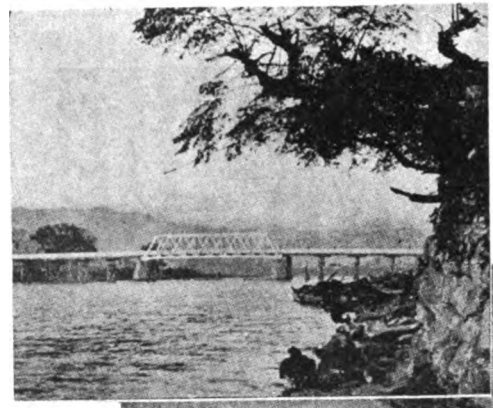
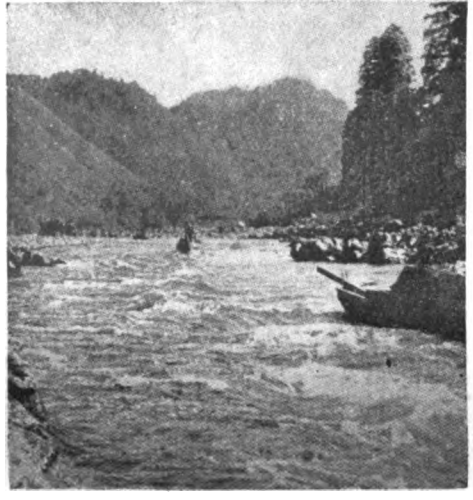
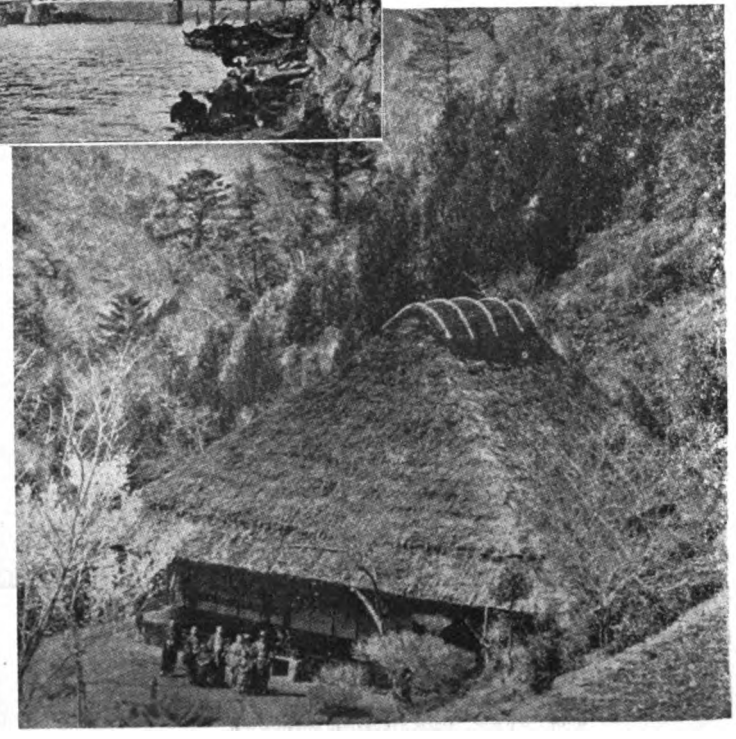




HAYASHI

KUMAGAWA RAPIDS



HITOYOSHI

GOKANOSHO

SCENES ON THE RIVER KUMA

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THE KUMAGAWA

By M. HAYASHI

THE Kumagawa is the greatest river in Kyushu, and ranks with the river Fuji in Suruga and the Mogami river in Uzen. The Kumagawa takes its rise from three sources in Kataoyama, Ichifusayama and Gokanosho, the first named being the longest tributary. The stream emanating from Kataoyama joins the Ichifusa branch at the village of Iwano, making fertile rice field along the valley of Hitoyoshi whence it turns westward for some three miles and goes under the name of the Maye river till it goes north. The stream narrows at the village of Watari and thence descends to a rapids, running for a distance of ten miles or so through rugged limestone country. At Yaritaoshi there is a great arch of rock under which boats may pass. The name of this spot originated from the fact that whenever the daimyo's boat passed under the rocky arch the retainers had to lower their spears. At this point two remarkable rocks rise on the bank of the river, the one called Ubaotoshi being about 1000 feet high, looking like a giant bamboo sprout. The other rock, known as Seishokoiwa, is only about half the height of the other. On the summit of the latter is a shrine dedicated to Kato Kiyomasa, whose posthumous name is Seishoko. It is said that Kato Kiyomasa tried to attack the enemy on this region but was prevented by the precipitous nature of the formation. The stream here runs very rapidly and boats descending are said to run like the wind.

Passing Futamatasé the river runs north and at Kaonosé the rock scenery is very picturesque and the rush of water quite grand. There are some thirty-three rapids to negotiate on the river and this one is the most difficult of all. For about five miles onward the river traverses a plain and finally empties into the sea five miles further westward, after having gone a distance in all of about seventy-five miles of which about fifty miles are navigable. It will be seen that the region traversed by the Kumagawa is most mountainous, and the river is naturally very fast until it reaches the last few miles of its course when it slows down to about two and one half miles an hour, increasing, of course, in flood time. In July, 1897, the flood was so great that the big bridge at Hitoyoshi was carried away, the huge structure being borne a distance of fifteen miles in fifty minutes.

In the old days the river was not very successfully navigated, owing to rocky obstructions. But Masamori Hayashi of Hitoyoshi did some excellent reclamation work at his own expense, clearing away rocks and opening up the stream to navigation. For a distance of forty miles from Hitoyoshi to Yatsushiro passenger boats can descend the river in five hours, while it takes two days and a half to cover the same course in ascending the river, though it can be done in half a day less in summer. The boat in going up

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THE KUMAGAWA

By M. HAYASHI

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the stream is poled by a man within it and pushed by another man following it in the water.

The town of Hitoyoshi is in Kuma county, the largest of the twelve counties in the province of Higo. It lies along the banks of the river Kuma at a high elevation where it is always cold. Being very rocky the region is rather barren, but for some twenty-five miles there are low lands which the river irrigates sufciently to produce rice. There are no settlements in any part of the entire region save along the river, as communication inland is almost impossible. Fortunately the district is now connected with the outside world by railway to Kagoshima. There are not many stations between Hitoyoshi and Yatsushiro, but there are enough to afford facilities of cummunication for all who venture to settle in the isolated region. Consequently those who formerly depended on the risky waters of the Kuma river for exit and entrance now can use the railway.

Naturally most of the people of the district live by agriculture of one kind and another, as they can find a patch of arable soil, the chief products being rice, barley, beans, millet, buckwheat, rapeseed, hemp, potatoes, cocoons and some stock. There is also a small production of paper and tiles. The Hitoyoshi castle is one of the most interesting of the ancient feudal fortresses of Japan. It stands on the south bank of the river, having been erected in the old days; and there Saigo held his position during the Satsuma rebellion in 1877, for about a month.

Along the course of the Kumagawa are many noted and interesting places. Supposing the traveler starts from Kumamoto on his way to Kagoshima, he sees from the car window on the left hand the famous Aso volcano, the largest active crater in the world. From Arasa-eki station, the fifth on the line, the distance to Gokanosho is about twenty-five miles eastward. This place lies in the very heart of the mountain region and is perhaps the most isolated place in the whole of Kyushu. The inhabitants susbsist on millet and rice, though the latter is not grown there; but they have plenty of wood for fuel. Among the many traditions as to the ancestry of the inhabitants of the district is one to the effect that they are the descendants of the famous exile, Sugawara Michizane, while another story has it that some of the people are descended from the Taira clan, some of whom found refuge there after the famous civil wars which exterminated the clan. Being thus cut off from the outside world for so long the language, manners and customs of the people are somewhat different from those of ordinary Japanese.

At Yatsushiro station on the Kuma river the scenery is interesting, this being the second town in the ken of Kumamoto, and large quantities of oranges are grown in the vicinity. It is also a great trout-fishing place. In the center of the town stands the ruin of the ancient castle, built by Kato Kiyomasa. The remains show what enormous proportions it was built upon, and suggest the grim military life of former days. It is said that the great castle was wrecked by a thunder storm. The Yatsushiro shrine is dedicated to the sons of the Emperor Godaigo. The place produces a kind of reed which is of commercial importance.

From Yatsushiro to Hitoyoshi the train runs along the banks of the Kumagawa. Between Shiraishi station and Itshochi the scenery is very grand. From Shiraishi station a distance of about a quarter of a mile is a stalactite grotto known as the Konosenoiwato, which is about 50 feet in height, 250 feet deep and 120 feet wide. The famous twin rocks already mentioned are about three miles from Itshochi station.

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NEW TENDENCY IN JAPANESE PAINTING

By Y. KAMEGAWA

WITH the introduction of western civilization Japanese art came strongly under the influence of foreign ideas, and most of the paintings showed distinct traces of alien style. In a short time there were two schools, each as clearly marked as possible, the western school and the purely native schools. Recently, however, there has been a reversal from the foreign to the native style of painting, so pronounced as to call for treatment as quite a new tendency in Japanese art.

It is quite obvious that the craze for western style of painting is now on the decline in Japan. The greatest masters of the brush are no longer aping occidental modes. The native style of pictorial art is again coming into popular vogue and appealing more than hitherto to public taste. Extremes in one direction are only too apt to suffer a reaction to the other extreme, and it may be that such will be the history of the new tendency in Japanese art.

When it is said that there is going on a reversal to native style we do not mean to the style of the ancient painters of Japan. We mean more particularly a renewal of taste for purely Japanese themes as well as methods of art: modern but distinctly Japanese. The native artist is at last coming to realize that occidental pigments are incapable of reproducing the soft atmosphere and delicate colors of the Japanese landscape in the same degree as the native inks. Our painters are beginning to realize that oil paintings are not adapted to Japanese interpretations of nature and life. And this conviction is growing in spite of the wonderful progress made by the Japanese artist in the use of oil pigments. The artist has at last come to realize that the use of oil paints in the depiction of Japanese themes is limited, however; and that for the perfect revelation of the native mind in pictorial art the native mode of colouring is essential.

A good example of this is seen in portraiture. A Japanese kimono in oils never looks natural. In fact it has a crudeness of colour and general tone that the original never suggests. One viewing a Japanese picture in oils, who had never been to Japan, would never dream of the wide difference between the atmosphere suggested by the crude picture and the actual sight of a kimono. The same applies to the Japanese complexion, which is far more open to depiction in inks and water colours than in oil paints. Of course paints more suitable to the purpose may in time be produced, but it is a conviction of the Japanese artist now that the refinement and dignity of Japanese manner, custom and general taste cannot be truly represented with a foreign brush.

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The complaint of the Japanese artist, a century ago even, was that a grave defect of western pigments was that gold foil could not be used with them. Certainly this defect would be regarded as fatal by a genuine Japanese artist, for the use of gold leaf has been a vital part of native Japanese art for centuries. The use of black, which is so essential in Japanese pictures, is also not well presented by oil pigments. Moreover, the use of lines to portray delicate suggestions is ruled out by the oil painter. Even western artists are ready to admit the superiority of the Japanese use of lines for certain purposes in pictorial art. But the foreign brush can never produce a line of such delicacy and tone as the Japanese hair pencil.

At once the weakness and strength of occidental painting is its realism. While this realism has grown more impressive in recent times, even to the degree of being overlooked by admirers, it is still the foundation of western pictorial art. With this taste the Japanese artist will never agree. Japanese art, like Japanese poetry, is not descriptive but suggestive. The art consists as much in knowing what to leave out as what to put in. The Japanese artist is averse to realism and his constituency shares his taste. Perhaps it is because real life in Japan is not so admirable as it is in the west; yet when one studies the beauty of the Japanese maiden, it will hardly do to take this attitude. The same aversion to realism is seen in the native manners and customs of the country. The Japanese tendency is to ignore actuality. The foreigner makes his clothes exactly the shape of his body. The Japanese idealizes them, suggesting something more etherial than the actual human frame. No real Japanese thinks western clothing as artistic and becoming to the human form as his own native dress.

It must be admitted that western realism is often more suited to the hard, work-a-day world than Japanese idealism. In many ways occidental dress is more adapted to the rougher activities of daily life than the flowing robes of the Japanese gentleman or lady. For this reason the Japanese will be obliged undoubtedly to modify the native garments somewhat if they do not wholly adopt western dress. As it is, many Japanese adopt western dress for the shop and office and the less pleasant avocations and then return to native dress the moment they reach home and wish to be natural and comfortable and artistic.

In the same way the Japanese do not like slicing and carving up the meat they eat. They feel a very unpleasant indelicacy in seizing a knife and severing a piece of meat and then piercing it with a fork and putting it in the mouth. This cruder operation, they feel, ought to be done by those not having to eat the meat. Meat with any semblance of bone in it they cannot abide. Even in fish the Japanese ideal is *sashimi*, sliced, boneless fish. Anything in food that suggests the original shape of the animal or fish to be eaten, is indelicate to the Japanese mind, in spite of the many exceptions to this rule adopted by the masses. They regard this taste as trending away from barbarism.

It must be remembered that through the centuries up to the beginning of the Meiji era all Japanese arts and crafts were averse to realism. Realism came into native art only when it came under the powerful influence of occidental civilization. In the blinding glare of western impressiveness the Japanese

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artist yielded for a time. But he is now coming to himself again; and though he can never quite shake off traces of occidental influence, he will in future be content to seek expression in the old way of the ink and hair pencil.

Perhaps it is not too much to say that in modern times the western artist will be found imitating the Japanese painter much more than the latter imitates the former. Indeed Japanese influence on western painting is now quite a pronounced feature of the occidental galleries. The occidental artist is slowly learning that realism can never be the foundation of any living art. The realistic, solemn impressive style is now becoming infantile to many enlightened minds. In art reality should shine through the picture as the soul does through the body. This is the difference between the living and the dead, in art, as in all life. The Japanese believe that their style in pictorial art more successfully reaches this result than the western style of painting. In this way the genius of the artist can be better transmitted to his pupils, the native hair pencil can be utilized to preserve the Japanese lines, the colour of the pigments can be well adapted to the atmosphere of the country and its customs; and all in a way with which western oil painting cannot begin to compare.

This does not mean, of course, that there is no room for further improvement in Japanese painting. There is indeed yet much need for modernization and greater harmony with the age. If one were asked to point out the direction in which improvement should come, it would be quite easy. First of all the present distinctions between the different native schools of painting should cease to exist. It is being removed, but too slowly for the real good of art. There can be no two schools of art in modern times, unless we wish to make a distinction between what is art and what is not. But real art is of the individual, not of a school. Even in the old days of numerous art schools, real genius was ever of the indivdual rather than of the school which had the honour of his name. It is, perhaps, an evil that survives from feudalism, to give the clan or family the honour of all achievement, rather than to give it to the individual. The establishment of a school of painting usually resulted in a decline in genius and therefore in art. Indeed some of the schools of painting expelled the greatest names on their roll, which shows that the best men were not popular in the schools. Feudalism has passed away, but the traces of it still linger in our schools of art, to their great detriment.

Another reform that should be brought about in our native painting is greater freedom in theme and treatment. The artist of old Japan was limited to certain subjects which had to be treated in the conventional manner. A break in convention was a serious matter. The modern Japanese artist should permit himself to labour under no such restrictions. But though he is thus free, he still limits himself too much. The great superiority of Japanese pictorial art hitherto has been its devotion to natural beauty, but why should not the artist be equally ambitious to portray the human form and the activities of man? The main human subjects selected in the past have been historical characters and examples of female beauty; but is this all of life? Should not the artist have the whole range of human life for his sphere?

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Again it is most desirable that the artist should reveal some sympathy and touch with modern thought. Pictures should suggest something of what people are thinking and doing today. We should not be ever invited to contemplate the ways and thoughts of the ancients. Art should be a revelation of the ideal of the age in which it lives. The artist should live as much in the present as in the past, as well as have some spirit of prophecy. In our present day art reference to the present is more accidental than intentional.

It is also desirable that the Japanese pictorial artist should reveal a greater degree of spirit and life. Hitherto there has been too great a fondness for still life and scenes of ease and peace. There is nsufficient suggestion of the great consumation of human thought and action. This defect gives an impression of dullness that is not true to reality. The tranquility of some Japanese paintings, and especially of sculptures, is so extreme as to suggest deadness. True art should suggest the consumation rather than the expiry of life and thought.

In portraiture, too, especially that of historical persons, the artist should devote more care to revealing the personality than the historical splendor or greatness of the subject. The best paintings are manifestations of the artist's personality, just as great poems and pieces of music are. This revelation of personality is particularly marked in the Southern School of Japanese painters, whose trend is usually subjective. The genré artists aim too much at popularity to reveal themselves well; and some of them did not possess characters worth revealing. But the artists of the Southern School have been too much given to fanciful landscapes, in regard to which the genré painters have shown greater excellence. In respect to freedom of selection and choice of subject the Japanese artist has yet much to learn from the occidental artist, as well as in attention to delicacy of expression and accuracy of minute detail. It is not sufficient that the Japanese painter shall be superior to the western artist in rising above occidental realism. The artist must be ready to take a hint no matter whence the source.

The present native distinction between flower-bird sketches, landscapes and religious scenes should be abolished in practice and all effort should be valued for its intrinsic merit rather than for its adherence to such artificial distinctions. What is wanted is not harmony with a school, or loyalty to a convention, but true art. If this can be done better in oils, let it be done. We believe that it can be done better in Japanese style with ink and brush, as is the present tendency in our art. If the distinction between native style and foreign style in pictorial art finally disappears and a purely Japanese style results it will be a fortunate day for our native art.

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THE EXPANSION OF JAPAN

By Y. OKUDA

SINCE the recent rice riots in Japan the question of adequate food supply has come to be one of the absorbing problems of the day and investigations are going on as to lands yet uncultivated so as to know the exact capacity of the country for rice production and food supply in general. It is well understood in Japan that one of the main reasons why Germany has been able to maintain so favourable a position in this war during so long a period has been her ability to provide ample food supply together with the carrying on of productive industries. Even the United States, which need have no fear of enemies, is carefully husbanding food resources and promoting productive industry. England in regard to her continental position is more like Japan, and we can learn much from that country as to how we can best secure our future against food shortage. Japan should learn the lesson Germany is teaching as to making provision for food supply, and the lesson Britain is teaching as to the necessity of an adequate navy.

The important question at present is whether Japan can depend on her domestic resources or whether she must look to her colonies and dependencies for assistance in supplying food. It is our duty to ascertain the food resources of Korea, Formosa and Karafuto, as well as the possibilities for further agricultural development in these possessions.

The amount of rice produced in Japan proper seldom reaches more than 275,000,000 bushels annually, some of which is exported, notwithstanding the fact that we have to import about 15,000,000 bushels a year from our colonies and foreign countries. According to the reports issued by the Colonial Office the yearly production of rice in Korea amounts to about 60,000,000 bushels, which could be increased to 100,000,000 bushels with proper cultivation. In Formosa the annual rice crop equals about 25,000,000 bushels; and here too by adequate cultivation the crop might be increased to twice as much. It is clear from the above figures that until the population of Japan reaches some 70,000,000 a sufficient supply of rice can be had from the home land and the colonies. But this is not much consolation in view of the fact that the population of the empire is increasing at the rate of some 700,000 a year.

To support our enormous and ever-increasing population we need not only greater development of agriculture but of industry as well. This development must be pushed in the colonies as well as at home. The people of Japan must also be ready to migrate to any part of the empire able to yield food and there develop the natural resources to the fullest extent. The Japanese are physically strong and well adapted for colonization and there is no country where they cannot make a living. It should be beneath

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THE EXPANSION OF JAPAN

BY OKUMA.

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the dignity of any Japanese to complain of climate, especially of heat. Those of our population who hurry into thin clothes and betake themselves off to the seaside in hot weather should remember the millions toiling in the rice fields in the heat of the day, and the stokers on our ships in the tropics where the thermometer rises to 120 F. While some of our people are pitying themselves as they fan away their leisure in some mountain retreat or watering place, hundreds of their fellow countrymen are raising melons in Hell Gate Valley between America and Mexico, where the heat is almost unbearable. The heat in Japan is nothing to what it is in Frenso, California, where thousands of Japanese are well and prosperous, cultivating grapes and other fruits. In South America, too, thousands of Japanese are successfully enduring heat beyond any temperature to be experienced in Japan. Let the government official, as he wipes the perspiration from his pale brow and looks down from his window at the fish sporting in his garden pond, remember his fellow countrymen toiling on the coffee plantations of Brazil. In Siam also, where the heat is most extreme, the Japanese are among the great pearl gatherers, taking an annual harvest valued at 1,500,000 *yen*. In the rubber plantations of Malay the Japanese have also made good. Thus in every part of the world, no matter what the climate is like, but especially in the warmer zones, the Japanese are coming in large numbers and are always making a success of their labours.

It is necessary for us to remind ourselves of these facts so long as there are those amongst us who are afraid of extremes of climate and hesitate to emigrate to less occupied lands to seek their fortune. The children of the gods and the favourites of the sun should ever have the courage to go the lands where the sun calls and the gods open the way.

Some of the richest and most productive regions of the earth are in the tropics. At present most of these regions are undeveloped, because people with races untrained and undeveloped. But every region of the earth that is neglected is calling for toilers worthy of the land, to make it produce to its fullest capacity. There can be no objection to our people going out in peaceful and honest exploitation of the lands that call for their labour. We should first make sure of fully occupying the neglected lands of our own possessions. These must be developed to the uttermost. By that time the call for worthy workmen from the neglected lands of the tropics will be louder and more insistent. As our population overflows the land of its birth it cannot be cast adrift without finding a haven on some other shore. The justice of the nations will see to this. The labourer will ever be found worthy of his hire.

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HOKKAIDO EXHIBITION : 1. MAIN ENTRANCE 2. RECEPTION HALL
3. EDUCATION HALL 4. HALL OF AGRICULTURE

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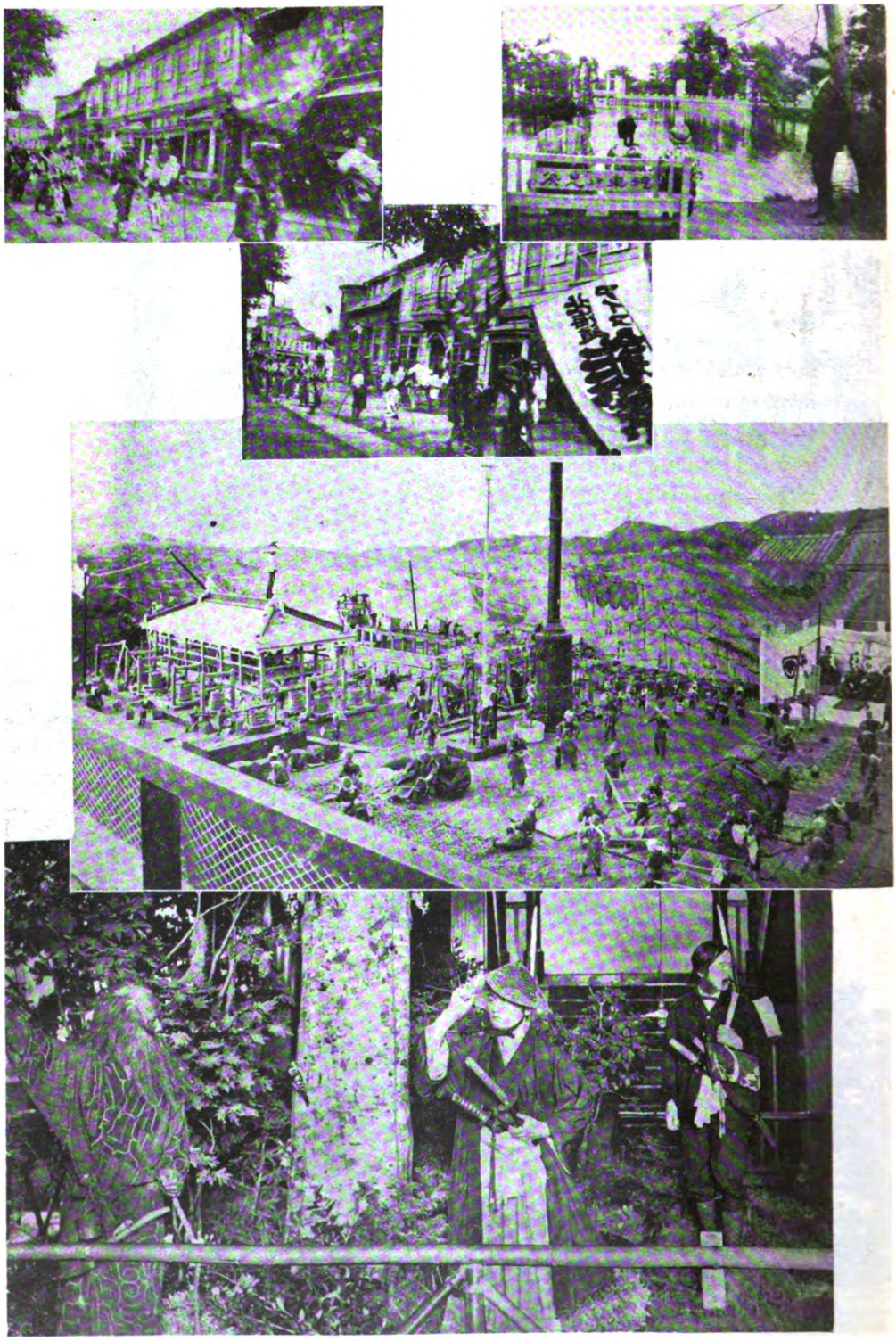

SCENES FROM THE HOKKAIDO EXHIBITIOZ

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DEVELOPMENT OF HOKKAIDO

By S. HIRAYAMA

DURING the past few years the JAPAN MAGAZINE has from time to time printed articles showing the development of the great northern island known as Hokkaido. Since the European war, however, the place has made still more rapid strides. In production of paper, pulp, starch, coal and timber the increase has more than doubled. Indeed four years ago no pulp was produced, but now the supply is so large as to allow a considerable exportation. In fact Saghalien and Hokkaido are now sources of pulp supply for the world.

Compared with the other Japanese colonies, such as Saghalien, Formosa and Korea, it must be said that Hokkaido has made the most rapid progress in recent years. This is due chiefly to the Government's colonization policy adopted in 1868 when the first governor was appointed. In the half century that has elapsed since then the growth of the colony has been remarkable. To commemorate this progress an exhibition has recently been opened at Sapporo, one of the leading towns of the island. Those who visited that exhibition were much struck by the vast resources of the colony, the exhibition being a miniature of all the immense activities of the region.

Taking advantage of the large number of persons assembled for the exhibition various Japanese associations decided to meet there. Some of them were business associations and some scientific societies. The Japan Red Cross Society and the Women's Patriotic Association also held meetings at Sapporo. The writer attended as vice-president of the Japan Red Cross Society, accompanying His Imperial Highness Prince Kan-in, the president of the society, and during the visit a great amount of knowledge was gleaned concerning the progress of the colony.

As already suggested, the necessity of encouraging the colonization and development of Hokkaido was early recognized and the Emperor Meiji in 1869 sent a message to the governor emphasizing the wisdom of rapidly developing the resources of the colony. The successive governors that have presided over the country since then have in turn endeavored to carry out the Imperial wishes. The national policy for Hokkaido has been threefold: to promote immigration thither, to encourage agriculture and to extend industry. For the further encouragement of these purposes a careful investigation was carried out. Fifty years ago the total population of the territory was only about 58,000, while today it is over 2,000,000, and the extent of land cultivation has correspondingly increased. The annual value of land and marine products now is over 230,000,000 *yen*, and foreign and domestic trade is valued at

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[illegible] up the best [illegible] a good roads have been constructed in various parts. In 1898 the extent of highways in the whole Empire was [illegible] and today it is [illegible]. These roads to railroads. After the plan was first opened, but in 1885 there were no miles of railway and now the railway mileage is 9,230. The area of [illegible] is about [illegible] square miles, a [illegible] up of [illegible] and [illegible]. The average [illegible] is [illegible] and the [illegible] the extreme [illegible] the northern being [illegible] below zero. The first [illegible] and the beginning of October [illegible] of [illegible]. The first [illegible] is called [illegible] Public [illegible] of Japan [illegible] Ainu. The [illegible] Formosa [illegible] Formosa to both [illegible] and [illegible]. The following is the [illegible] of the principal products:

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The most important exports are [illegible] paper, [illegible], matches, [illegible] cloth, sleeves and coal as well as fish. The exports of [illegible] have especially shown a remarkable increase since the war. The celebrated Japan Wood Works are situated at Mitsuishi in Hokkaido, employ [illegible] of the [illegible] steel castings and guns. The product of iron is small in comparison with coal but it is increasing.

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300,000,000 *yen*, with which condition fifty years ago are as nothing in comparison.

In opening up the island to colonization good roads have been constructed in various parts. In 1868 the extent of highway in the island was only 150 miles and today it is over 15,000 miles. There were no railways when the place was first opened, but in 1880 there were 20 miles of railway and now the railway mileage is 972. The area of Hokkaido is about 36,000 square miles, of which about 6,000 square miles is composed of islands adjacent. The average temperature in Hokkaido is 42°.4 degree F. and the maximum 90°.5 F., the minimum being 15°,7 below zero. The first frost is experienced at the beginning of Octoter and ends about the middle of May. The first snowfall usually occurs about the middle of October and there is none after April. The climate on the whole is very favourable both to health and industry. The following table indicates some of the island's products:

Agriculture	¥ 76,568,375
Manufactures	63,504,631
Fisheries	47,190,468
Forestry	19,565,073
Mining	17,678,612
Live stock	3,132,569
	¥ 277,639,730

The most important exports are peas, paper, peppermint, starch, beer, matches, potassium chloride, sleepers and coal as well as fish. The exports of paper have especially shown a remarkable increase since the war. The celebrated Japan Steel Works are situated at Muroran in Hokkaido, supplying all kinds of heavy steel castings and guns. The yield of iron is small in comparison with coal but it is increasing.

In visiting Hokkaido the traveler usually starts from Uyeno station in Tokyo, taking his ticket for Hakodate, the distance being 456 miles and covered in 17 hours. At Aomori one must change for the boat, but the accommodation is good. The crossing is made on a steamer of 1000 tons in five hours, when a train for points inland will be found waiting on the wharf at Hakodate. The trip by express from Hakodate to Otaru is made in eight hours and to Sapporo in nine hours, the ordinary train taking eleven hours to Otaru and twelve to Sapporo. Some seventeen miles from Hakodate is Onuma where there is a beautiful park and the summer villas of people from the south. The scenery there, with the lake in front and the high hills behind, is very beautiful.

Some distance from Otaru station is the famous Temiya cave with its prehistoric inscriptions, the puzzle of scholars and not yet deciphered. It is a common saying in Japan, in referring to anything very difficult to understand, that it is as mysterious as the Temiya inscriptions. Professor Nakanoné of the Hiroshima Higher Normal School, who has made a special study of the anthropology of Asia and its languages, says the inscription is in Tartar dialect and means: "We came here over the sea, and entered this cave after victory."

The various towns in Hokkaido have been already described in the JAPAN MAGAZINE. At Sapporo is the Imperial University of Hokkaido and the various government offices. The University has departments of Agriculture, Fisheries, Civil Engineering and soon will have a medical faculty. Near the railway station are many places of scenic interest, such as Kamoye, Kotan and there are caves once occupied by the primeval inhabitants of the island. The Japan Steel Works at Muroran are well worth a visit, and also the Oji Paper Mills at Tomakomaki and the Yubari coal mines.

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THE SANSHONO-UO

By SABURO TSUKUSHI

THE Sanshono-uo is an amphibian peculiar to Japan. It is a urodelian resembling a water-lizard, but of enormous size as compared with this species, and has, therefore, been called the giant salamander and catalogued as the *Megalabatrachia Japonicus*. This remarkable denizen of rivers and streams is not to be found in Europe and America, though fossils of it have been traced. It is clear from the most recent studies of these fossil remains that the Japanese reptile once lived in Europe.

The fossil was first met with in Europe in 1726 when a specialist of Zurich set up the theory that one found in a cave at Ohningen was the skeleton of a child drowned in the deluge at the time of Noah. Some eighty-five years later Cuvier contended that the fossil did not represent the remains of a child but the bones of some great water-lizard. Nothing very definite was decided about the matter, however, until the famous traveler and scholar, Dr. von Siebold, brought to Europe a giant salamander from Japan, which, when submitted to the scientific world, finally solved the question. The remarkable problem then to be solved was how the creature came to be limited to Japan.

The Sanshono-uo has been found chiefly in the districts of Yamashiro, Tanba, Tajima, Mino, Iga and Ise, where it has been known from the most remote times. It is found mostly in mountain streams and lakes, such as Hakone, Chuzenji and other places. It loves to secret its big body under rocks and in water caves, where the water is clean yet is shaded from the sun. In size it is found all the way from five inches up to five feet in length, and has four legs. The front legs have four toes and the hind legs five. When very young the creature has gills like a fish, but these disappear in adolescence, when it breathes directly through mouth and lungs.

The giant salamander found in the Hakone mountains has small black protrusions between its toes, while the colour of the skin is dark brown with spots. The head is round and flat and the mouth full of mucus. The eyes are quite tiny and the head is decorated with warts. The abdomen is yellow and the tail is slender like that of an eel. The mouth is quite wide, enabling it to eat toads, frogs, crabs and other freshwater creatures. Like all water-lizards it is somewhat ugly and has a vicious look. When troubled it emits a low, dull sound not agreeable to hear.

The name Sanshono-uo means pepper fish; and the origin of the name may have come from the colour or the odour of the creature, since it smells slightly like pepper. An ancient Japanese book says the Sanshono-uo grows in mountain streams and crawls on the land, and that

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THE SAGENOPTERIS.

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in the food-shops. In Japan the custom of eating leaves, worms and other lowly creatures for medicine has been in vogue from ancient times. The use of snake meat, called *tsuchinoko*, has been recently discovered and all over Tokyo shops are decked in snake material in every form. An insect known as the *kamakiri*, which looks like a cricket, is ground up and the powder given to children to soothe them. It is the Japanese Mother Stigbee's Soothing Syrup. Another is around the south of Japan in the form of a fish of the plant species and is used as a remedy for dysentery. An old book says that the best [illegible] is a joke, and one proverb says [illegible]

[illegible] the medicinal properties of [illegible] can [illegible] do [illegible] people have faith in the curative properties of the flesh of the [illegible] and other insects and [illegible] In Japan they are a source [illegible] many a [illegible] of [illegible] and [illegible] by [illegible] [illegible] as [illegible] [illegible] [illegible]

sometimes it climbs the pepper tree and eats the bark, which accounts for its name. It is very unlikely, however, that the creature ever climbed a tree. It is possible that the colour of the reptile resembles pepper and its warts peppercorns and that this gave rise to the ame.

The giant salamander goes by various names in Japan, according to the place it is found and the size it attains. In some districts it is called the *haze*, in others the *kui*, the *hadakasu*, the *anko*, the *hanzaki* and so on. The name *anko*, probably was given because the creature resembles the *anko*, or goosefish. A species of it that inhabits the Ama river in the province of Yamato is called the *kobachi*, and is quite small. The thing is called *hanzaki*, or cut in half, from the fact that if it is cut asunder and half of it thrown in the water, the other half or the part deficient, will grow again. This is a tradition that has never been confirmed, of course. Perhaps it is an exaggerated way of saying that the animal is very robust.

Notwithstanding its ungainly appearance the people of the hill districts capture and eat it, first removing the skin which has an unpleasant odour. The method of cooking is rather cruel, as it has to be roasted alive in order to have the mucus with which it is filled, ejected. The skin comes off easily after it is roasted. There is plenty of meat on it and it tastes rather good. The flesh is white like that of chicken.

There is a tradition among the Japanese that the meat of the giant salamander is good for irritable children, making them very quiet and amenable to correction. In the Hakone districts the meat of the salamander is dried in the sun and sold in the food shops. In Japan the custom of using insects, worms and other lowly creatures for medicine has been in vogue from ancient times. The use of snake medicine for tuberculosis has been recently much in demand, and all over Tokyo there are dealers in snake material in every form. An insect known as the *magotaromushi* which looks like a spindle, is ground up and the powder given to children to soothe them. It is the Japanese Mother Seigle's Soothing Syrup. In districts around the south of Japan the powdered flesh of the giant salamander is used as a remedy for dysentery. An old book says that the best remedy for hiccups is to swallow a young salamander of about five inches in length. Whether the advice is a joke no one now knows.

Whether good for medical purposes or not only the medical fraternity can decide, but there is no doubt that great numbers of people have faith in the curative properties of the flesh of the salamander and various other insects and reptiles. In Tokyo if you see a woman going about in a very big hat made of reeds and carrying a small box or bag you may be sure she is peddling powdered insect or powdered salamander, and she has usually more customers than the physician and druggists. Thus the habit of long generations persists in spite of education and the progress of western science.

It is sometimes said that in China and America there is also to be found the giant salamander, but the species in these countries is quite different from that found in Japan. Last August a giant salamander was captured in one of the moats in Tokyo, which measured five feet in length. This capture was very remarkable, since the creature is never found in such dirty water as that of canals and moats. The only explanation is that someone must have captured a tiny one many years ago and flung it into the moat or some of the tributaries to the moat.

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JAPANESE WOOLENS

By T. MIYAZAKI

THE woolen industry is among the many Japanese enterprises that have been making enormous development in recent years. The demand for all kinds of woolen good in Japan has been gradually increasing year by year and now the trade in serges, flannels, blankets, mousselines, cashmeres, alpacas, Italian cloths, buntings and felts is large and steady, and the making of these has created immense activity.

Before the war the value of these imports was about 10,000,000 *yen* annually; but ten years before the war the annual imports reached a value of 26,300,000 *yen*, so that the development of the woolen industry even prior to the war had reduced imports by about 60 per cent. Development has been especially conspicuous in regard to mousseline weaving, as that material is extensively used in Japanese underclothing and is also much exported. The output of mousseline in 1905 was only about 10,000,000 *yen* value, but in 1913 it arose to 31,300,000 *yen*.

The war has naturally stimulated greatly the production of woolens in spite of the difficulty of obtaining sufficient raw materials. Now the supply of German woolens has been stopped entirely. Orders for woolens from Russia were enormous during the first three years of the war, and orders from other countries have since continued to come to Japan. Thus the quality of Japanese woolens is coming to be recognized in the markets of the world and our mills are forced to increasing activity.

The principal woolen manufacturing companies in Japan are the Tokyo Seiju Kaisha, established as the pioneer in 1890; the Nippon Keori Kabushiki Kaisha formed in 1896, the Tokyo Keori Kaisha organized ten years later, and a few others. Of these concerns, the Nippon Keori Kabushiki Kaisha stands foremost in largeness of capital and reserve funds, in greatness of scale, in strength of foundation, in the superiority of capacity, in excellence of art, in completion of equipment and in the satisfactory condition of its finances.

The Nippon Keori Kabushiki Kaisha has many special features, of which the most noteworthy is that it began producing tops itself after many years of investigation and study, while the rest only relied upon the supply of foreign tops; also it additionally manufactures mousselines. For the last half year it netted 1,800,000 *yen*. It has lately amalgamated the Nippon Keito Boseki Kaisha, the only woollen yarn manufacturing establishment in Japan, making its capital 10,000,000 *yen* and adding woolen yarn manufacture to its business. Woolen yarns began to be produced in Japan in 1876, by the Government woolen mills.

The industry at first made but very slow progress. There were no yarn spinners but among the woolen factories, which only produced yarn as a side issue until 1914, when the Nippoo Keito Boseki Kaisha was brought into being. The woolen yarn industry now has the most rosy prospects, as the demand for woolen fabrics will increase greatly.

The Nippon Keori Kabushiki Kaisha first marketed goods in 1899. Since then it has grown in experience and extension of work. In the Japan-Russia War, it supplied woolen cloth to the Army and Navy. After the war, from 1906 to 1908 it increased its capital by 500,000 *yen* twice to meet the possible increase in requirements for woollen fabrics in the country. It extended work and sent engineers to abroad by way of improving its products. In 1911 it

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JAPANESE WOODCUTS

By T. MIYAZAKI

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further augmented capital to 3,000,000 *yen*, by which it further extended its work and laid down a plant of the latest type. Soon it began producing tops, an achievement previously very difficult in Japan, and also manufacturing mousselines. Its opening of a way for self-support in pulp is of great merit in our trade circles. In 1912 it enlarged its Tokyo factory, by which it extended the scope of supply to the Government and general public. Since the war, the supply of woolen goods and woolen yarns has stopped from abroad, in addition to which England vetoed the exportation of tops. On the other hand, the Russian demand for Army cloth was very great. This stimulated the company to develop its business much more. Since then, it has been much busier than ever and has been operating to the utmost of its capacity. Having exported muslins to England, they were found good in quality, and orders have been received for them continually from that country. It is getting incessant inquiries from other parts of the world too.

The company has a capital of 10,000,000 *yen* in 200,000 shares of 50 *yen* each, its paid up capital being 9,100,000 *yen*. Its head office is at Nishide-machi, Kobe, its branch office at Kamimaki-cho, Nihonbashi-ku, Tokyo and it has an agency at the Japanese Settlement, Tientsin, China. The factory is situated at Kakogawa-machi, Kako-gun, Banshu, where it covers an area of 43,400 *tsubo*. Other factories are in the suburbs of Tokyo, in Himeji and Gifu. Its factories are completely equipped and are run by experts and thousands of workers of both sexes. Its principal products are woolen cloths, serges, etc., whose yearly products amount to 3,297,464 yards valued at 6,623,926 *yen*; muslins, whose yearly products amount to 4,874,038 yards valued at 1,559,692 *yen*; blankets and shawls, whose yearly products amount to 25,942 pieces valued at 153,198 *yen*; flannels, whose yearly products amount to 357,580 yards valued at 244,498 *yen*; buntings, curtains and carpets, whose yearly products amount to 203,536 feet valued at 106,186 *yen*; and woolen yarns, whose yearly products amount to 342,132 lbs., valued at 496,090 *yen*, the total value of which is about 10,000,000 *yen*. But the figures are probably much larger now, as those given are for three years ago; and for the present year they may perhaps be doubled as the result of the company's amalgamation with the Nippon Keito Kabushiki Kaisha. The company's goods are supplied to the Army, the Navy, the Railway Board and other Government offices, the South Manchurian Railway Company and other railway companies and general consumers both at home and abroad.

The company manufactures tops for muslin, woolen yarn and other goods. It has a patented process for preventing the shrinkage of fabrics, which is applied to different kinds of woolen goods, especially flannels, which are liable to shrink through washing. When the process is applied, they do not shrink in any way, and it is well spoken of as economical by the public. When the Emperor Meiji visited Kobe, he sent Baron Yoneda, Chamberlain, to the company's works to inspect it. He inspected and purchased some products. The present Emperor has often bought its products, too. Medals have been won from foreign and domestic exhibitions, the latest one from the San Francisco World's Fair in 1915.

The Directors of the Company are Mr. S. Kawanishi, President, Mr. I. Arima, Mr. K. Kosone, M. S. Sawada and Mr. K. Tani, directors; and Mr. K. Tadani, Mr. T. Akiyama and Mr. K. Yeikawa, auditors. The President is a leading businessman in the Kwansai District, and has been interested in the woolen industry for about twenty years, during which period he has acquired great practical experience and knowledge. The company owes much of its present prosperity to his efforts. He was President of the Nippon Keito Boseki Kaisha, which was amalgamated with this company. Messrs. K. Tani and I. Arima were also the company's Directors. The two concerns therefore, coöperated before combining. There is every confidence as to the company's prospects and leadership in the woolen industry.

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JAPANESE TURPENTINE

By T. MOCHIZUKI

(EXPERT IN THE FORESTRY BUREAU)

JAPAN is a great country for resinous trees, especially pines; and from remote times the Japanese have loved the pine above all the taller growths of the forest, the literature of the nation being full of references to the tree. The pine adorns the field and coasts and hills of Japan everywhere one goes, and affords the people plenty of timber as well as fuel. What the people of Japan have not yet begun to realize fully are the immense possibilities for the production of turpentine that lie in the vast pine resources of the country. Hitherto the domestic production in turpentine has not been sufficient to meet the demand, most of our requirements being imported from America; which ought not to be the case in a country with such ample resources for the production of this commodity.

Turpentine is essential for the preparation of oil of turpentine, printing inks, metal casting and wax making and other industrial purposes. What Japan now obtains from America is only the dregs left after oil of turpentine is made, and is called colophony. A considerable proportion of this is used for sizing in the manufacture of woolen cloth, and the rest is used in the making of varnish, paint and soap. Some of it is distilled, producing an oil good for making printing inks. Some of its is also used for varnishing the inside of beer casks to prevent the odour of the wood being taken by the beer. With the enormous increase in the output of beer in Japan and its expansion of exports since the war the demand for resin for beer casks has greatly extended. The Dai Nippon Brewery Company alone uses over 100,000 kilograms of pine resin annually. The resin produced in China and Japan contains a good deal of oil of turpentine, which is removed in Japan, and the refuse becomes similar to American Colophony. The resin for casting, however, must still contain some turpentine oil. The resin obtained from China and in Japan is not quite pure, being mixed with bark or dust, and the proportion of oil of turpentine in it is not large. When these defects, which are the result of carelessness in gathering it, are removed, the local product will be in no way inferior to that imported from America. Oil of turpentine is very volatile and consequently much of it is lost while being gathered or prepared.

The principal centers of resin production in Japan are in Shimané, Hiroshima and other prefectures, some of which are in the north east part of Honshu. The resin obtained in the northeast districts is used mostly for making wax candles and the industry is on the wane. In Hiroshima, however, it is

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JAPANESE TOOTHPICKERS

by T. MOCHINUKI

(From the Japan Review Paper)

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comparatively new and the resin is of good quality. But the method of gathering the resin is rather primitive. The farmers go up the hills when they have leisure and blaze some pine trees. Then when another period of leisure comes they return to the trees and collect whatever resin has oozed from the cuts on the trees. As the resin may have been exposed for some time to the air a great part of the oil of turpentine has evaporated. Thus all Japanese pine resin is deficient in oil. It is often thus little better than colophony. A much better method of gathering would be to cut the trees in the morning and gather the resin in the evening, or at least much as had exuded.

In the resin we get in Japan and from China we can get at present only some 3 or 4 per cent of oil. Thus we are obliged to import from America about 25,000,000 lbs. a year. But the pine resources of Japan could very easily be made to yield this amount and more if properly exploited. In some of the coast districts of France the pine tree is so utilized and the wood is afterwards used as timber, so that taking the resin from the wood does not prevent its being used as timber.

At present the Forestry Office at Akita in Japan is experimenting in the gethering of resin and the making of turpentine very favourable results. Imports from America cost about 20 *yen* per 100 lbs., but the resin can be produced in Japan for 4 *yen* per 82 lbs., or less than 5 *yen* per cwt. When the war is over the price of the American product will no doubt decline to about 15 *yen* per 100 lbs.; but the industay in Japan will still remain profitable.

The annual production of pine resin in the United States is about 20,000,000 dollars in value, of which about 8,000,000 dollars worth is exported. Although Japan's share of this is very little comparatively speaking, it is yet sufficient to make us think seriously of producing more pine resin at home and doing something to meet the domestic demand. It is simply disgraceful that a country so proud of its wealth of pine trees should be unable to produce sufficient pine resin to meet its industrial demands. In all other lines domestic industry has greatly expanded and improved under the impetus of the European war. Why should the resin and turpentine industry be left so backward? All that is necessary to bring about the improvement indicated is to have capital take a proper interest in it. The process itself is very simple. With sufficient capital and intelligent application of modern science the supply of resin and turpentine in Japan could be increased sufficiently meet our home demand.

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MONTHLY RECORD OF EVENTS

(AUGUST 25 to SEPTEMBER 25)

Aug. 25.—The Imperial Government prohibited the exportation of objects made of gold or silver, as well as exports of gold and silver bullion already prohibited.

Aug. 27.—The Government fixed the price of rice at 33 *yen* per *koku*. A *koku* is about five bushels.

Aug. 30.—A typhoon swept over the Kwansai districts of Japan doing a great amount of damage to life and property.

Aug. 31.—The fortieth birthday of His Majesty the Emperor.

Sept. 2.—A meeting of national journalists held at the Seiyoken Hotel, Tokyo, passed a unanimous resolution to oppose the Terauchi cabinet and bring about its impeachment.

Sept. 4.—A meeting of the Diplomatic Advisory Council decided to advise extension of Japan's military operations in Siberia and to recognize the independence of the Czeck-Slovaks.

The premier, Count Terauchi, invited to his official residence Dr. Kanasugi, leader of the Seiwa Club, to discuss the advisability of having the club unite with the Shinseikai, a government club, for the purpose of facing successfully the opposition in the Imperial Diet.

Sept. 5.—A meeting of the headmen of the various city wards in Tokyo was held to consider the necessity of supplying daily requirements of the poor at a cheap rate and the advisability of providing cheap tenaments for poor citizens, to relieve the present distress.

Sept. 6.—In a public speech Mr. Hara, leader of the Seiyukai expressed divergence of opinion from the Diplomatic Advisory Council. Social and political disaffection broke out in various parts of the country owing to the government's policy, and all the political parties decided to urge the impeachment of the cabinet, the Seiyukai, however, taking an attitude of caution. It became apparent that the cabinet would soon have to resign.

Sept. 7.—In a great speech at Sapporo Viscount Takaaki Kato, leader of the Kenseikai, attacked the policy of the Terauchi cabinet and urged its impeachment on the ground that the cabinet had forfeited the confidence of the public by trying to send a larger expedition to Siberia than the Allies had advised and because the government had despatched an army to north Manchuria without explaining clearly to the nation the objective of the expedition, thus producing a misunderstanding abroad as to the military motives of Japan. He contended that the cabinet also prejudiced friendship between Japan and China by helping

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MONTHLY RECORD OF EVENTS

(ADDRESS TO SUBSCRIBERS.)

Aug. 29.—The Imperial Government prohibited the exportation of pieces of gold or silver, as well as pieces of gold and silver bullion or uncoined metal.

Aug. 29.—The Government fixed the price of rice at 3 yen per koku. A koku is about five bushels.

Aug. 30.—A typhoon swept over the Kwanto district of Japan, doing a great amount of damage to life and property.

Aug. 31.—The fortieth birthday of His Majesty the Emperor.

Sept. 2.—A meeting of national importance was held at the Shiyo-en Hotel, Kyobashi, to consider the advisability of organizing a Japanese Chamber of Commerce.

Sept. 4.—A meeting of the Diplomatic Advisory Council was held to consider the Japanese military operations in Manchuria and to recognize the independence of the Chinese Republic.

The premier, Count Terauchi, invited to his official residence Dr. Sun Yat-sen, leader of the Seiyu Club, to discuss the advisability of having the club unite with the Kenseikai, a powerful political club, for the purpose of securing successfully the co-operation in the Imperial Diet.

Sept. 5.—A meeting of the leaders of the various city wards in Tokyo was held to consider the advisability of organizing a city federation. It was decided to organize a federation, and a committee was appointed to draw up the rules governing the federation.

Sept. 6.—Japan's Consul-General at Shanghai, Mr. Yada, was received in audience by President Li Yuan-hung, at which he presented his credentials. Mr. Yada was accompanied by the members of the Consulate-General and the Japanese residents in Shanghai.

Sept. 7.—The Japanese Steamship Company's steamer Kamakura Maru, which left Kobe on August 31 for Vladivostok, was fired upon by Russian soldiers when it was passing through the Tsugaru Strait. Two Japanese passengers were killed and one wounded. The Japanese Government lodged a protest with the Russian Government against the outrage.

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the northern as against the southern faction in that country. Moreover, the cabinet had made grave mistakes in managing the prices of commodities and had inflated the courrency to cope with the situation, causing abnormal rise in prices. The cabinet tried to crush disaffection and to muzzle the press, causing riots.

Sept. 8.—A volcano on one of the Kurile islands erupted and a great tidal wave appeared along the coast, overwhelming 23 fishermen.

Sept. 9.—In reply to criticisms urged against the despatch of so many troops to Siberia a representative of the War Department issued a public explanation to the effect that Japan had sent only three army divisions to Siberia, together with the necessary artillery, aviation, telegraph and railway equipment.

Sept. 13.—Being the seventh anniversary of the death of General Baron Nogi, a solemn memorial service was held at the late residence of the General in Tokyo, attended by a large number of high personages and officials, including army and navy officers.

Sept. 16.—The Bank of Japan raised its discount rate by 2 rin. The Nippon Yusen Kaisha presented to the family of the late Captain Tominaga, who lost his life by suicide after the sinking of the *Hitachi Maru* by the Germans, the sum of 50,000 *yen*.

Sept. 17.—Viscount Motono, who had been eleven years Japanese Ambassador to Russia and latterly Minister of Foreign Affairs in the Terauchi cabinet, passed away at his residence in Tokyo, death being due to cancer.

Some 25 wounded Czechs from Siberia arrived at St. Luke's Red Cross Hospital in Tokyo.

Sept. 18.—The signal for a change of cabinet was given when the Emperor summoned to the Imperial Palace Prince Yamagata and Marquis Matsukata, when the formation of a new ministry was discussed.

Sept. 19.—Marquis Okuma was summoned to the Imperial Palace and conversed with the Emperor about the change of cabinet. He returned to the Palace the next day, and also Marquis Matsukata. There was a long conference on the same day between Prince Yamagata and Marquis Saionji.

Sept. 21.—Premier Terauchi proceeded to the Imperial Palace and tendered his resignation to the Emperor; and Marquis Saionji was immediately requested to undertake the formation of a new ministry.

Sept. 22.—Marquis Saionji visited Prince Yamagata and Marquis Matsukata and expressed his unwillingness to undertake the premiership, recommending Mr. Hara instead.

Sept. 23.—Mr. Hara, leader of the Seiyukai party, visited Marquis Saionji and Prince Yamagata, and finally acceded to the Imperial request to undertake the formation of a new cabinet.

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TSUSHIMA NO ARANAMI

By ONZAN

I.

"WELL, how do you feel today?" asked Muragaki Awajinokami, as he sat down on the cushion handed him by the maid, her brow slighly drawn. Having come through the piercing cold to see the master of the house, his hands were numb, so he drew the brazier nearer to him and warmed his fingers.

"O thanks very much," said the master, "I feel pretty well except that I am a little tired."

Now the master of the house, Oguri Kodzukenosuke, was the Minister of Foreign Affairs towards the close of the shogunate. He was a man of education and travel, having visited the United States with the first Japanese envoy to that country, Lord Shimmi Buzen-no-kami, returning in 1860. On his return to Japan he found the premier, Lord Ii Naosuke, had been assassinated by certain *ronin* for advocating the opening up of the empire to foreigners, and no intercourse permitted with foreign countries. Thus all the investigations and studies he had carried on in America became useless and his reports were made in vain. The Commission was therefore received rather coolly and its great services seemed apparently forgotten. This was a terrible disappointment to a Commission consisting of samurai and able men of higher class who had undertaken the journey for the sake of their country and with great assiduity had made themselves familiar with everything necessary to the progress of the empire at home.

Oguri came home with a firm determination to have the government of Japan reformed and his country brought into a position more like modern nations, especially in the way of national defence. Now he found everything against him and his plans. This was poison to his fervent and patriotic spirit. To be still now was to him like sitting indifferently under the eaves of a falling house and wasting his time and his life in ephemeral pleasure. Moreover, the more the new movement opposed the opening of Japan to foreign intercourse, the more did the foreigners insist on being admitted and properly treated. The assassination of the premier afforded no excuse for delay and the foreign countries saw in it only

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further reason for keeping them upon the coupon. The authority was in a great hurry, and there was an able official about who could read and write European letters. Of course it was given for this purpose.

The Count found himself at one bound raised from the position of a small Metsuke to the rank of Minister of Foreign Affairs and took charge of the different questions with nations whose representatives resided in the capital. He had a difficult task before him, for the foreigners were ignorant and haughty, and the great anxiety was to avoid the war which seemed inevitable. Day after day he was thinking about it and devising means for keeping things quiet. He had to act for his country. His friend had to look after the interests of the Daimio.

"It is time for your medicine, sir," said the servant to Count Ogasawara, opening the shutters, and letting the sunlight stream in upon the sick man.

"Very well; you may fetch it," said the patient.

The servant brought the medicine, and poured the contents into a cup, which duly disappeared.

"Doctor Ito said I was to ask him to call this morning on," added the Count.

"Is that a remedy for your illness?"

"Yes; it was prepared by my physician."

"I wonder that you do not take foreign medicine from the doctor at the foreign settlement, which you could so easily get through the foreigners at Yokohama."

"I do not care for foreign physicians and their medicines."

"Don't you have faith, then, in it?" said the servant. "It is reported strange

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in your case, since you are a leading advocate of foreign things and rail at our future in retiring from them. Have you become a convert to the creed of the?"

"We should learn the necessary arts of civilization," replied Oyuki, "but at the same time we must not give up things sure for among us. Our medical men are well much better than foreign medical men; and this we must maintain while adopting those things among foreigners which are superior to ours. To forget oneself is to insult oneself. I am an advocate of opening the country to foreigners, but not like you, who seem willing to take good and bad alike. My theory is based on Bushido."

II.

Ogasawara was a man of great firmness of purpose and never yielded even to higher officials unless convinced of his error. He was just the kind of diplomat needed by the government. He never paid any attention to those who conspired against him, but pursued the way he deemed right, without fear or favour. Such a man naturally had frequent collision of opinion with the officials of the day. After 1858 he was often obliged to relinquish office owing to the opposition of officials not friendly to a reasonable policy of foreign affairs. History owes him what he was naturally even to die for the good of his country.

He now continued the conversation with Murayoshi Aya Hoshami.

"I suppose you have heard of the disturbance in Yedo," said the guest.

"What disturbance do you mean?"

"Why, Prince ——'s retainers have killed the Chief Minister of the Tokugawa Government, and the whole city is in confusion."

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further reason for forcing their will upon the shogun. The authorities were in a great dilemma, and tried to find an able official to treat with the foreign representatives. Oguri was chosen for this mission.

Thus Oguri found himself at one bound raised from the position of a small *hatamoto* to the office of Minister of Foreign Affairs, and took charge of the difficult situation with cautious wisdom. He had a difficult task in mediating between the persistent foreigners and his angry fellow countrymen; and the great anxiety to which he was thus put brought on sickness and finally consumption. His last years were thus spent wasting away in his sick room, rather sad and disheartened for his country. His friend had now called to ask after the great man's health.

"It is time for your medicine sir," said the maid to Oguri, gently pushing open the sliding door, the winter sunlight glancing from her black hair.

"Very well; you may fetch it," said the master.

The maid brought the medicine, and offered the cup to the master, who duly took it.

Meanwhile, the visitor, who was all the while looking on, asked:

"Is that a remedy for your illness?"

"Yes; it was prepared by my physician."

"I wonder that you do not take foreign medicine from the doctor at the foreign school, which you could easily get through the foreign consul at Yokohama!"

"I do not care for foreign physicians and their medicines."

"That is very remarkable, isn't it?" said the guest. "It is especially strange in your case, since you are a leading advocate of foreign things and rail at our folly in rejecting them. Have you become as prejudiced as the rest of us?"

"We should learn the necessary parts of foreign civilization," replied Oguri, "but at the same time we must not give up things superior among us. Our medical men are still much better than foreign medical men; and this we must maintain while adopting those things among foreigners which are superior to ours. To forget oneself is to insult oneself. I am an advocate of opening the country to foreigners, but not like you, who seem willing to take good and bad alike. My theory is based on Bushido."

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He now continued the conversation with Muragaki Awajinokami.

"I suppose you have heard of the disturbance in Tsushima," said the guest.

"What disturbance do you mean?"

"Why, have you not heard of it? On my way here I met a messenger from the daimyo of Tsushima who says that Russian warships have attacked the island and committed outrages on the clan."

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On hearing this Oguri lifted himself up on his mattress, and said:

"That is very serious! It is something that cannot be neglected for a moment. The Government has yet sent me no notice of it. I cannot permit such negligence!"

"Do not get excited over it," said the visitor. "I heard of it only on the way here. You will doubtless receive an official report ere long."

"No, no; this will never do! You also are an important official charged with the welfare of the empire. Yet you can sit here gossiping instead of having told me of this the moment you entered my house. I cannot understand such conduct!"

"But I am not come on official business; but only to inquire after your health."

"But what is my health or even my life compared with duty to the State?"

This candor on the part of Oguri did not please the high official visiting him, but Oguri had little regard for that, and ordered the maid to get him ready to be taken to his office at once. Both master and guest now remaind in silence for a few moments.

"You surely are not going to your office," the visitor remonstrated, at last. "It will greatly endanger your health." The wife also tried to persuade him not to venture out. But the grand old man was angry and silenced them.

The wife proposed that before going out she should brush his hair, but he asked her if she were not mad to think he had time to dress his hair while the nation was in danger. "What is the disorder of my hair to that of the nation!" he shouted. The wife brought his silk kimono and the maid his tobacco pouch and medicine box.

"You had better go to the office too, my friend," said Oguri to the guest.

He put on his official robes and assumed an air of great dignity. He was a small man with dark, piercing eyes. He now assumed an air of composure, and then remarked to the guest:

"You may have heard that while in America I was informed that England at one time intended to occupy the island of Tsushima. Perhaps Russia has now occupied the place to forestall England. At any rate it is a very grave matter."

"We shall have to open the country and maintain our national prestige," said the visitor.

"Yes, of course we must. Though we are a small nation we have never suffered dishonour from foreigners. It is now a great problem how we can retain this distinction and save our national pride."

Just then two horses were brought for the master and his guest. Oguri took one more dose of his medicine, handed to him by his wife. Then the men mounted and rode away.

(*To be continued*)

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The wife proposed at Lebrun's

CHAPTER I.

INTRODUCTION.

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Change of Cabinet

During the thirty-five years that have elapsed since the late Prince Ito, then plain Hirobumi Ito, formed the first cabinet under the new regime of constiutional government in Japan, the nation has had no less than eighteen cabinet changes, or an average of one every two years or less, the organizers of ministries in that period being only nine, some of them having been called upon to form cabinets two or three times, as in the cases of Prince Ito, Prince Yamagata, Marquis Matsukata and Prince Katsura. The longest and shortest of these eighteen cabinets were organized by Prince Katsura, his first lasting four years and seven months, and his third only two months. The Terauchi cabinet, which has been replaced recently by the Hara cabinet, was formed and called into office in October, 1916, and thus had an existence of only a year and eleven months. With the solitary exception of the cabinet organized by Marquis Saionji who comes of a *kugé* family, all the premiers of Japan have been clan statesmen from Choshu, Satsuma or Hizen, and every organizer of a cabinet was a peer when called to the premiership, showing how much title and rank count in Japanese eyes. Most of the past premiers have been either generals or admirals and the cabinets been under the influence of either the army or the navy. In discussing this aspect of the matter the Osaka *Mainichi* contrasts it with British and American custom, where the ministers of army and navy are never even officers but civilians. A further contrast between the new cabinet and its predecessors is the fact that the new premier is a civilian and without title of rank.

The New Premier

A brief biography of Mr. Kei Hara, the new premier of Japan, appeared in the JAPAN MAGAZINE some time ago, with the prediction that some day not far off he would be called upon to form a Seiyukai cabinet. The prediction has now been fulfilled. Mr. Hara, like Baron Goto, is a native of Morioka where he was born 64 years ago. He has served a valuable apprenticeship both as a Government official connected with the Foreign Office and as editor of various important newspapers in Japan, and was made Minister of Communications in the 4th Ito cabinet in 1901. After a period spent in journalism he became Home Minister in the second Saionji cabinet in 1911 and held the same office in the Yamamoto cabinet in 1913. The fact that the Genro have condescended to ask a man without title of nobility to form a cabinet, a thing without precedent in Japanese history, is regarded by the public as one step in advance toward more democratic principles, while the position of the new premier as leader of the Seiyukai party, almost looks like a recognition of party government, also an unprecedented thing in Japanese politics. Whether party government will be the outcome, however, is quite another matter. Prince Ito, the founder of the Seiyukai, or Constitutionalist Party, was prime minister when he formed his fourth cabinet in 1900. Whether Mr. Hara finds it possible to form a real party cabinet and brings about party government more successfully than his great master did, remains to be seen.

Party Government

The Japanese public seems to anticipate that the new cabinet will put

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party government to the test; and the *Jiji Shimpo*, one of the ablest exponents of public opinion in Japan, warmly welcomes the effort, though usually an independent journal. Though the Seiyukai party has always been prone to flirt with the bureaucratic element, the *Jiji* thinks it may now come to realize its great responsibility and make some distinct advance toward constitutionalism. At the same time it is urged that the cabinet strive to represent Japan rather than any political party. The *Asahi* affirms that if the new cabinet does not prove a truly party ministry it will at least become a transition ministry, taking one step further toward the goal. If the principle of party government once becomes established in Japan it will hold. At any rate a cabinet under the presidency of an untitled premier and the leader of one of the greatest political parties in the empire is a remarkable innovation in Japanese politics. The *Yamato* and the *Kokumin* do not welcome a tendency toward party government and predict disaster for the new cabinet unless it sets about making up for the deficiencies of its predecessors in office, reducing the volume of currency and bringing down prices and the present high cost of living. Of course a few are disappointed that the new premier of Japan is not Viscount Takaaki Kato, the leader of the great Kenseikai party; but Viscount Kato is probably too modern in view and method to receive the wholehearted support of the Elder Statesmen and the Bureaucracy at present. If the present cabinet makes a success of party government and is really a transition cabinet, as has been suggested, the Kenseikai may yet have a chance to show what true party government means to a nation. In the new premier the *Kokumin* sees a hopeful sign of an attempt to bridge the gulf between government and people, in that the Genro have recommended to the Throne a party chief instead of the usual bureaucrat, and the journal sincerely trusts that Mr. Hara will prove equal to popular expectation.

Pessimistic Views

Baron Matsuoka, writing in the *Yomato*, holds that there is little hope for the progress of party government in Japan. He avers that the present trend in that direction is merely an attempt to imitate British politics. The Japanese Constitution, he says, makes no provision for party cabinets and to establish one is contrary to Japanese usage. Even in British politics, avers the Baron, where party cabinets have not been long or well tested, when it comes a time of real crisis, like the present war, partyism has to disappear before a coalition cabinet, or a cabinet made up of the best men independently of party. Baron Matsuoka holds that a cabinet should always be chosen in reference to the ability of its components rather than with reference to party alignments. The majority party in the Imperial Diet never represents the will of the Japanese people, declares Baron Matsuoka; for if so, how is it that the will of the people changes so radically as to elect the party in power every time it appeals to the country by a general election? Thus party government leads to bribing the constituencies and purchasing votes, corrupting the people rather than representing their will, in office. Such governments cannot be regarded as representive of the nation.

Iron and Steel

Supplies of iron and steel still continue to prove an insuperable problem to Japanese industry. Pig iron which sold at 40 *yen* a ton before the war is now up to 250 *yen* a ton, being higher than the bars made from it. Producers in Japan have been doing everything possible to increase output while consumers have been endeavoring in every way to restrict requirements. Up to the commencement of the war only a fraction of the Japanese demand was supplied by the domestic output, the country relying principally on Britain, India, China nad Belgium for pig iron. The high prices have now so stimulated home industries that the output has enormously increased during the last three years. The estimated output of the various iron works for 1919 is as follows:

Imperial Steel Works	370,000 tons
Hokkaido „ „	120,000 „
Kamaishi Mines	110,000 „
Hanyang Works	140,000 „
Oriental Steel Works	30,000 „
Penhsihu „ „	60,000 „

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Anshan Steel Works	80,000 „
Kyomipo „ „	80,000 „
Others	130,000 „
	1,120,000

When this output is compared with the year's anticipated demand, which is about 1,100,000 tons, it would seem that no further difficulty will be experienced. The question is whether the figures can be taken as quite accurate.

The Labor Question

In discussing the increased number of strikes that mark the development of industry in Japan the *Yorodzu* pleads for the recognition and organization of labour unions in the empire. So far all forms of labour organization have been sternly prohibited in this country. The consequence is that when strikes occur, labour has no way of dealing with them and the result is a riot of destruction of life and property. The remarkable degree of violence that attends strikes and other forms of industrial disaffection in Japan the *Yorodzu* attributes to lack of labour organization and proper representation. When the Japanese laborer goes on strike he not only wants more wages but he wants to destroy his employer's property. Such a destructive attitude on the part of labour in Japan affords a striking contrast, says the paper, to the orderly demonstrations of labour disaffection carried out in western countries. This is because Japanese workers are not permitted to have labour unions and so have no way of bringing their dissatisfaction before their employers. History shows that in the absence of a labour union strikes cannot be properly conducted. Labour unions always play an important part in settling disputes, often precluding strikes. Owing to an unwise government policy Japanese labour has been unable to organize after the manner of western labour. So long as Japan takes this attitude she will be unjust to labour and be an industrial country only in name. Japan has introduced the industrial systems of England and America without the industrial protection which labour requires. A factory law has been passed but it is not satisfactorily enforced. The *Yorodzu* concludes that so long as the government regards labour unions as dangerous no progress toward amelioration can be expected.

Increase of Revenue

The ordinary revenue of Japan for the past fiscal year was not only much greater than that of the previous year but more than 200,000,000 *yen* more than the estimate, totaling 763,674,716 *yen*. The amount received from taxes was 430,604,092 *yen* or nearly 117,000,000 more than the budget estimate. Of this amount 94,649,134 *yen* was from income tax, against a little over 51,000,000 *yen* received from the same source last year. The saké tax brought in 106,738,496 *yen*. Business tax represented 26,394,700 *yen*, an increase of 6,303,823 *yen* over last year. Import duties brought in 45,186,872 *yen*, which is 9,267,919 above the previous year. Receipts from stamp sales amounted to 52 763,762 *yen*, an increase of 14,064,959 *yen* over the previous year. State enterprises earned 183,802,570 *yen*, against the larger sum of 207,708,582 last year. The net profit of the Monopoly Bureau was 77,592,660 *yen*, which was an increase of 7,350,779 *yen* over the previous year. In addition to the above revenue the extrordinary revenue amounted to 321,197,877 *yen*, which makes a total national revenue of 1,084,872,593 *yen* for the fiscal year.

Specie Holdings

Japan's gold holdings continue to increase at a rapid rate in spite of the setback in trade during the latter days of the war. The total amount of specie held on September 30 was 1,402,000,000 *yen* of which some 455,000,000 *yen* was at home and 947,000,000 *yen* kept overseas, mostly in New York and London. Bullion at home decreased by 1,000,000 *yen* but increased abroad by 82 000,000 *yen*. Of the above specie holdings the Imperial Government owned 662,000,000 *yen* and the Bank of Japan 740,000,000 *yen*. It will be seen that nearly all the increase has been in the amount held by the Government, due chiefly to purchases of bullion from the Yokohama Specie Bank.

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LIFUT-GENERAL OBA TAKES 3RD ARMY DIVISION TO MANCHURIA

BARON HAYASHI ARRIVES HOME FROM PEKIN

AMBASSADOR MORRIS AT VLADIVOSTOCK

VISCOUNTESS MOTONO AT HER HUSBAND'S FUNERAL

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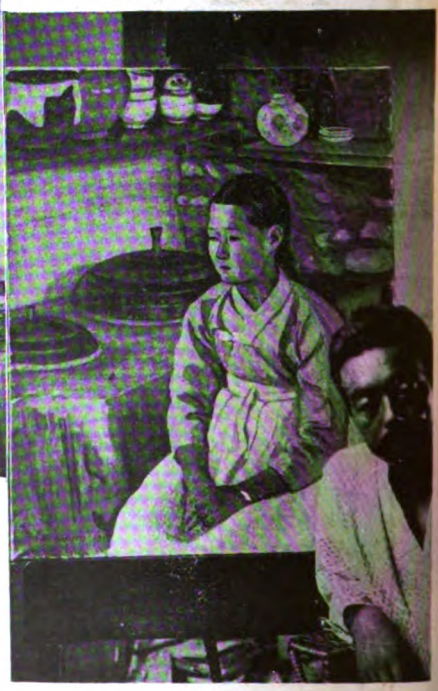

MR. NAKAZAWA
MR. FUJII

MRS. TSUDA
MR. ISHII

SOME MODERN JAPANESE ARTISTS AT WORK

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